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**PROCEEDINGS**

**OF THE**

**FIRST TEN YEARS**

**OF THE**

**AMERICAN TRACT SOCIETY.**

**INSTITUTED AT BOSTON, 1814,**



**TO WHICH IS ADDED A BRIEF VIEW OF THE PRINCIPAL RELIGIOUS  
TRACT SOCIETIES THROUGHOUT THE WORLD.**



**PRINTED FOR**

**THE AMERICAN TRACT SOCIETY,**

**BY FLAGG AND GOULD.**

**1824.**

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#### FORM OF A BEQUEST TO THE SOCIETY.

I give unto the Treasurer, for the time being, of the *American Tract Society*, instituted at Boston in the year 1814, the sum of  
Dollars, for the purposes of said Society,  
and for which the receipt of such Treasurer shall be a sufficient discharge.

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#### LIBRARY.

The Committee of the American Tract Society would suggest, that Donations of Books, for the purpose of forming a Library for the use of the Publishing Committee in the discharge of their appropriate duties, will be very acceptable; and will, they trust, essentially promote the objects of the Institution. Any works of general utility are desirable, particularly those upon Theological subjects, and Books of Reference.

## PREFACE.

THE hand of Providence has been strikingly exhibited, in conducting many of the Benevolent Institutions which characterize the present age, from very small beginnings, to a state of powerful and successful operation. This remark is applicable to the American Tract Society, the origin of which may be traced to a little meeting of half a dozen individuals, assembled to enjoy the advantages of christian intercourse, and to consult upon the interests of the Redeemer's kingdom. A circumstance in itself unimportant, had suggested to one of them the thought, that a few choice Tracts, printed in large editions, might be afforded to benevolent individuals in the neighbourhood, at a much less expense, than the little books which they were frequently purchasing for gratuitous distribution. The idea was suggested to his brethren, and excited so much interest, as to be made the subject of conversation and serious reflection, which soon led to a proposition for forming a small *Tract Society* to put the design in execution. As the subject was contemplated, it grew in importance; and though perhaps no one, at that time, anticipated that the Society they were about to form, would extend throughout the United States, yet it was seen that the subject demanded more mature consideration, and fervent prayer to the Father of mercies for his guidance and blessing.

It was but a few days, before the Constitution which still forms the bond of union to the Society, was adopted; and a subscription opened, giving each donor the privilege of receiving Tracts for gratuitous distribution, to a considerable part of the amount of the sum contributed.

The plan was communicated to numerous friends; and meeting their approbation, persons were designated to

superintend such measures as might be adopted previous to the time specified for the formal organization of the Society. In the mean time contributions were made ; and the first Tract, containing addresses recommending the distribution of Religious Tracts, and testimonies to their usefulness, was published and circulated. This excited a deeper and more extensive interest. The work was indeed begun ; and many seemed anxious to take a part in it. A large number of individuals advanced a sum sufficient to print each a Tract of his own choice—and such was the blessing of God upon their efforts, that, though bound together by scarcely any thing but christian affection, in less than three months previous to the formation of the Society, in May, 1814, fifty Tracts were printed, comprising two volumes of the Society's publications, and amounting, in all, to about three hundred thousand copies.

Such was the origin of the Society, of whose proceedings for the first ten years, the Committee, in obedience to the call of friends and patrons, now present a brief outline. They have supposed it expedient to record the doings of the Society, so far as practicable, in the order of time ; and to present, in succession, the ten Annual Reports, with such alterations as the nature of this publication seemed to require.

The Committee trust that the brief view of similar Societies in various parts of the world, which they have added, will not be unacceptable to those whose interest in Religious Tracts as an instrument of promoting the Redeemer's cause in the earth, has occasioned the publication of this little volume.—To them it is affectionately commended ; with humble reliance on the aids of the Holy Spirit, without whose blessing the Committee wish ever to feel that all their efforts will be in vain.

## FORMATION OF THE SOCIETY.

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At a meeting held in Boston, May 23, 1814, after the due appointment of a Chairman,

IT WAS RESOLVED UNANIMOUSLY,

That the members of this meeting learn, with much pleasure, the measures which have been adopted with reference to the formation of a Society for the purpose of printing and distributing Religious Tracts; and that it appears desirable to form such a Society.

The Constitution, previously framed, was then presented; and having been adopted, the following gentlemen were elected as Officers for the year ensuing, viz:

WILLIAM BARTLET, Esq. Newburyport, *President*.  
REV. JEDEDIAH MORSE, D. D. Charlestown, *V. Pres.*  
REV. JOHN CODMAN, Dorchester, *Corresp. Secretary*.  
REV. JOSHUA HUNTINGTON, Boston, *Rec. Secretary*,  
HENRY GRAY, Esq.\* Boston, *Treasurer*.  
MR. SAMUEL T. ARMSTRONG, Boston, *Assistant Treas.*  
REV. JEDEDIAH MORSE, D. D.  
REV. LEONARD WOODS, D. D. Andover,  
REV. JOHN H. CHURCH, Pelham, N. H.  
REV. JOSEPH EMERSON, Beverly,  
SAMUEL FARRAR, Esq. Andover,

} *Executive Committee,*

\* MR. GRAY declining to act as Treasurer, the office was transferred to JEREMIAH EVARTS, Esq. Boston.





ally, than is sufficient to constitute him a member, shall be entitled to receive Tracts in the same proportion and at the same rate.

*Art. 5.* There shall be an annual meeting of the Society in Boston, on the Monday preceding the General Election, at 6 o'clock, P. M. when a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, an Auditor, and an Executive Committee, shall be appointed by ballot.

*Art. 6.* It shall be the duty of the Executive Committee to superintend the publication and distribution of Tracts; to procure a place of deposit in Boston; to appoint corresponding committees; to appoint a general agent, who shall conduct the sales; and to make report of their doings at each annual meeting.

*Art. 7.* It shall be the duty of the Treasurer to make an annual Report to the Society.

*Art. 8.* Any Religious or Charitable Society, or any Association of persons for the reformation of morals, or the suppression of vice, shall be entitled to receive Tracts at cost.

*Art. 9.* No assessment shall be laid upon the members in addition to the annual subscription.

*Art. 10.* Every meeting of the Society shall be opened and closed with prayer.

*Art. 11.* At any annual meeting, such amendments of the Constitution may be made, as shall be recommended by the Executive Committee, and approved by two thirds of the members present.

\* \* See plan of an Auxiliary Society, page 38.

TO THE

**FRIENDS OF RELIGION,**

IN

**NEW ENGLAND.**

THAT the extensive distribution of cheap Tracts, must have an important influence upon the community, cannot be doubted. This influence will be good, or bad, according to the nature of the Tracts distributed. The splendid talents of Voltaire were never employed against Christianity with so much effect, as when they were devoted to the writing of small tracts, of licentious tendency, for gratuitous dispersion among common people. A respectable writer, who had ample means of information, affirms, that the industry and efforts of a few infidels, directed to this object, was a prime instrument of producing those terrible convulsions, which have since shaken the civilized world. The British Christians, taught by the zeal and enterprise of infidels, resolved 'to foil the enemy at his own weapons.' A Society was formed, whose design was to print Religious Tracts, in so great quantities, and at so cheap a rate, that good men of small means might be able to give them away; and that all the hawkers and little pamphlet shops in the kingdom, might be enlisted, from the ordinary love of gain, to aid their circulation. The success of this undertaking surpassed the most sanguine expectations of its friends. From the last Report of this Society, it appears that its Tracts have circulated "from the shores of the Baltic to the Cape of Good Hope, through the whole of Europe and India, and were pressing upon the inhabitants of China; and that within the short period since the Institution commenced its operations, upwards of THIRTEEN MILLIONS of Tracts have been distributed by its agency."

Within the same period, similar Societies have been established in various countries of Europe, particularly in Denmark and Sweden. By one parish in the latter kingdom 600,000 Tracts have been distributed; and 500,000

in another place, by the benevolence of a single wealthy individual.

In different parts of our own country, many have engaged in the same good work with no inconsiderable zeal and success. Indeed the amount of good already accomplished in the United States, by means of Religious Tracts, can never be estimated, till it is revealed in the light of eternity. But much remains to be done. No Society has hitherto been established, on a plan of operation sufficiently extensive and permanent to answer all the great purposes for which such an institution is needed. To create a Society that shall possess means adequate to these purposes, is the design of the plan herewith presented to the public.

It is to be distinctly understood, that this Society is not designed to interfere with the province of religious Magazines. Much of the matter which renders these periodical works especially valuable to their readers, is not adapted to the design of Tracts. These must be simple, serious, practical. They must be intelligible to the 'way-faring man,' and the tenant of the cottage. Learned criticism, discussions in polemic theology, and even articles of religious intelligence, unless comprised in a few sentences, can have no place in these little pamphlets which are designed for promiscuous and, to a great extent, gratuitous dispersion among those, who otherwise would scarcely read any thing. Instead of diminishing, they will doubtless increase the demand for religious Magazines.

It is to be understood also, that this Society is not intended to supersede, or to interfere with any of those Tract or Moral Societies which are already established. On the contrary, its primary object is to aid such Societies wherever they are formed; to multiply their numbers, to encourage and increase their efforts, till their salutary influence shall be felt in every village of our country.

Too long have good men stood still, in criminal supineness, or silent despondence, while a flood of licentiousness has been sweeping away the institutions of Christianity, and the landmarks of our fathers. It is time that they, who have slumbered amidst these growing impieties, or have wept over them in secret places, should unite in a

*common effort* to 'strengthen the things that remain, and that are ready to die.'

The period is portentous. While war with its dire calamities rages over Christendom; while the worst passions of men are let loose from restraint; while the world is overturned and the earth rent in pieces; it becomes the friends of Zion to adore the righteous Providence that is thus smiting the nations. But it becomes them not to sit down in sloth. God has made every man responsible for the use or abuse of his personal influence. Whether that influence is great or small, he is sacredly bound to employ it in doing good. The field for action is extensive; the motives to action are various and momentous. In this Christian land, the Sabbath is dreadfully profaned, and in some places, is in danger of being utterly forgotten. Multitudes throng the road to death. These immortal creatures cannot be brought to consideration, till they are first brought to read. They cannot read without books; and a great proportion of them will never have books, unless they are furnished by the hand of charity. Here then is an urgent call for the exercise of Christian benevolence, on a large scale. The NEW ENGLAND TRACT SOCIETY is established for the purpose of publishing a great variety of the best Tracts that can be procured, by selection, or original composition, and in such quantities as to supply all the demands of individuals or Societies, in different parts of the country. The deep interest which this subject has already excited, the promptitude and liberality with which many have entered into the plan, and contributed the means for its execution, is regarded as an auspicious omen that it will be attended with the blessing of Heaven, and the cordial co-operation of the friends of religion.

AN

## ADDRESS TO CHRISTIANS,

RECOMMENDING THE

DISTRIBUTION OF RELIGIOUS TRACTS.



When Jesus was on earth, he went about doing good. Can he claim the name of a disciple who does not imitate the example of the Master? Are we not in this respect peculiarly called on to have the same mind in us, which was also in Christ Jesus? A spirit of active benevolence is one of the distinguishing features of Christianity. *Thou shalt love thy neighbour as thyself*, is a precept enjoined by the authority, and illustrated and enforced by the example of the Redeemer, with an energy which nothing but the blindness and obduracy of human depravity could resist.

Where the Gospel has its full influence, it calls into exertion all the powers of the soul; and produces the most tender concern for the happiness of mankind. This concern does not evaporate in unavailing pity; but rouses to *action*, and girding itself for service, inquires, 'What can be done toward banishing human misery, and making man happy?' While the temporal necessities of the poor and the afflicted are affectionately inquired into and relieved, the Christian, enlightened from above to view the state of man, as an immortal being, is most concerned for his eternal blessedness. This is the grand object he is called to pursue with sevenfold ardor; and it is an object so vast, that if we saw all its excellence and all its importance, it would cover us with shame and confusion for our past negligence, and pierce us to the heart, while we recollect so many precious opportunities of usefulness which now, alas! are irrecoverably lost. We have all need to go again, and sit down at the feet of Jesus, and hear him discourse on the one thing needful. We have all need to go and stand at the foot of the cross, and look up, and see in the death of Jesus the value of immortal souls; and learn thence the proper employment of beings destined for eternity. If Jesus condescend to teach us, and open our eyes to see the state

and worth of souls, we shall, with eager desire to become instruments of their salvation, cry out in tender pity, *Lord, what wilt thou have me to do?*

This is the age of ingenuity. How many discoveries useful to individuals and to society have been made since we first trod the stage of life, and took our part in the *drama* of human affairs. But is there an object in which the ingenuity of the mind should be so ardently employed as in searching for the best way, and the various means of doing good to the souls of men? Would it not be to the most humiliating disgrace of Christians, if the mechanic, the manufacturer, the artist, and the philosopher, were all actively employed with the utmost stretch of thought to find out what may be useful in their peculiar art or science, while the professed disciples of Jesus employ no energies, nor exert the vigour of their souls in their proper department, the cause of their blessed Master? Let us not be excelled by any; and, if possible, let the maxim, 'That the children of this world are wiser in their generation than the children of light,' become inapplicable to us. Whatever may be said as to past negligence, let it now appear that we are busied in discovering every way of access for divine truth into the human heart; and that we are resolved to employ every means we can think of as conducive to that end.

Among many others, none of which should be neglected, there is one which merits peculiar notice, and which we would earnestly recommend to the serious attention of the disciples of Jesus, as calculated to be of eminent and extensive benefit: namely,

### THE DISTRIBUTION OF RELIGIOUS TRACTS.

To this subject many zealous followers of the Redeemer, who are a blessing to the generation in which they live, have never turned their thoughts; and at first sight may not perceive its great utility: but when they have examined it maturely, they will find that there remains one method of doing good, which they never used, and which they will now have the pleasure to employ.

The advantages which may be expected to result from



the distribution of Religious Tracts, are indeed so many and so great, that, where duly weighed, it is to be hoped they will have a powerful influence on the mind of every lover of Jesus and of souls. The following will be readily allowed, and carry with them their own recommendation.

It is a method *which is likely to do good*. Is not *divine truth* the grand instrument, of which God makes use for the conversion of sinners, and for the edification and comfort of saints, till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ? All the wonders of faith, holiness, and patience, which Christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the Gospel known, there are assuredly some peculiar advantages. But in doing it by writing, there are advantages also; and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men from day to day in every land where the revelation of his will is known. Are there not thousands and tens of thousands now in glory, whose first impressions of religion, as well as their future improvement, have been made by reading; and is it not calculated to be as useful now, as ever? What is a Religious Tract, but a select portion of divine truth, designed and adapted to make the reader wise unto salvation?

It is *an easy way of doing good*. Every one has not the talent of talking to those he meets with, especially to strangers, on subjects of religion. They who possess this talent cannot see what should hinder any body from conversing about eternal things, as readily as they do. But there are many pious people who find it extremely difficult to speak for God, and for the salvation of their fellow creatures. Some have a diffidence which they cannot overcome. They know that they ought to warn sinners of their danger; but how to do it they cannot tell. Here is a method by which it may be done with ease. Choose from your collection of Tracts what you think is suited to the person to whom you wish to speak. It is not hard to say, 'My friend, read that, and tell me what you think of



it.' You have given him a wise, faithful, and serious counsel, which, accompanied with your prayers, (and these should never be omitted when you give a Tract,) may, by the blessing of Heaven, be made useful to his soul. You may, in consequence of this, afterwards have an opportunity of conversing with him on the subject. At any rate you have conveyed divine truth to the door of his mind.

It is a *cheap way* of diffusing the knowledge of religion. The Tracts are in general small. They may be had at a very reasonable rate; and the person who will devote a small sum annually for this purpose, may convey to many hundred people in the course of a year, the knowledge of the way of salvation by a crucified Redeemer. A cent or two, which would furnish but a scanty relief to the bodily wants of the poor and the destitute, will purchase a Religious Tract, plainly and affectionately directing the sinner to the 'Lamb of God, which taketh away the sins of the world.' None will grudge the pittance, or complain that this is a dear way of doing good to the souls of men. It will be indeed difficult to say, in what other way there is a probability of so much good being done with so small a sum.

It is *not so likely to give offence* as some other methods of doing good. When we speak to a neighbour or a stranger on divine things, he is apt to consider us as assuming the place of a master, and setting up for his superior in knowledge and goodness. Pride instantly takes the alarm. He scorns to be dictated, as he conceives it. His heart is steeled against counsel, and a tart answer, expressive of disdain, is all the fruit of our labour. But when a little Tract is put into his hand, the teacher is not the giver of the book; but a third person, an absent *lettered sage*. It is read apart from him who gave it. The idea of inferiority, which was so mortifying, is removed. There is not that enmity against the paper and print, which was raised by the presence and living voice of the instructor; and he listens with greater candor and patience. This method has more the appearance of a person's teaching himself, than when he is spoken to by another, and is on that account more agreeable to his feelings, and the truth is more *readily received*. Some are accessible in no other way.

*It is more extensive in its use,* than any other method of conveying religious knowledge which a private Christian can employ. Personal instruction must, from the time it requires, be limited to few comparatively. A Religious Tract contains a plain, serious, and striking lecture on the salvation of the soul. It would require half an hour to deliver its contents; and they might slip out of the memory, and could not afterwards be recalled. But it is given away in an instant; it may be perused and re-perused at pleasure; and the truth may thus flow through a great variety of channels. An intimate and respected friend has for some time endeavoured to do good in this way; and what can be done, may be learned from his practice. He always keeps by him a store of Tracts of different kinds, and suited to different characters; and he pays particular attention to character in the distribution. He gives them to his poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a Tract into their hands. He gives them to children to read to their parents. When he travels, Religious Tracts are a necessary part of his baggage. If he sees a person walking along the road, who is likely to listen to instruction, he reaches him a Tract. At every turnpike he hands the gate keeper one; and wishes him God's blessing with it. When he comes to an inn, he puts a Tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his Tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a Tract given by a friend, recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and that each of these Tracts may be read not only by the person who receives it, but by four or five more who compose his household;

and that it may be lent from one family to another; we may form some idea how extensively divine truth is disseminated by his means. What one person does, others may do; and if every Christian, according to his abilities and opportunities, were to exert himself in this manner, how many in the course of a year might learn the method of salvation by Christ, and be excited to seek after it under the preaching of the Gospel, who, in all probability, would not have heard of it in any other way!

Nor in the enumeration of advantages, should it be omitted, that the distribution of Religious Tracts *forms an excellent accompaniment to other means of doing good*. If in the intercourse of life you meet with a person who appears teachable and desirous of instruction, what can be more proper, after you have discoursed with him, than to say, "Here is a little book which will give you distinct information on the subject; read it again and again, and pray to God for his blessing." When by conversation you have impressed a person with a sense of the importance of divine things, would it not conduce greatly to rivet the impression, if at parting, when you observe him loath to leave you, a Tract be put into his hands, with these words, "My friend, this will more fully explain what we have been talking of; it contains the truths of God?" Should there fall in your way a man distressed in mind, and inquiring with tears, "What must I do to be saved?" can your pious counsels be better followed up than by a Tract to read at home, directing the wounded soul to the blood of Jesus, which cleanseth from all sin? Has a person been awakened under the ministry of the word, and afterwards brings his complaints to the preacher, who with the tongue of the learned knows how to speak a word in season to him that is weary; would it not be a very proper method of dismissing the inquirer, to give him a Tract which will, when he is at a distance from ordinances or pious friends, refresh his heart with the same precious truths which he felt so much adapted to his case? How beneficial the practice here recommended would be in all these, and many other instances which might be adduced, must be obvious to every one concerned for the welfare of immortal souls.

In addition to these advantages and as a practical con-

firmation of them, *the happiest effects have resulted* from the practice recommended. Nothing has the weight of facts: to fair reasoning, therefore, it is of use to subjoin examples. If any should say, "We are not convinced by your arguments;" they cannot controvert matters of fact. Two instances came within the knowledge of an individual, (who is a warm advocate for the distribution of Religious Tracts,) which he had from the lips of the persons themselves, and which he will briefly relate. The one is a young gentleman who had been in a situation peculiarly unfavourable to religion and morality, who was living in profaneness and vice, and who discovered a peculiar enmity to real godliness, and could not bear, without expressing bitter indignation, the counsels of pious friends. A relation of his, being on a visit at the house where he lived, one evening put into his hand a Religious Tract, and begged the favour of him to read it. He took it up with him to his apartment; and before he went to rest looked over the first page. It struck him that something was there he had never seen nor thought of before. He next day read the whole; and the happy consequence was a deep concern for the salvation of his soul, a discovery of the way of obtaining mercy, and an immediate application to Jesus for pardon, grace, and peace. He is now an eminently zealous Christian, and is vigorously exerting himself to promote the knowledge of Christ in the neighbourhood where he resides. The Tract which proved so useful is peculiarly excellent, and merits a place in every collection. It is *Vivian's Three Dialogues between a Minister and one of his Parishioners*.

The other person had been a Seaman in the Navy. He was a Sabbath breaker, a drunkard, and a swearer; in short, a notorious sinner. His wife brought home, from the country hospital, a Religious Tract, which is given to those who go out recovered. He read it and was convinced of his sinful ways. It led him immediately to attend on the preaching of the Gospel, where he could hear the way pointed out by which a sinner can be saved; and there is every reason to conclude, from several years' observation, that he is a true disciple of Jesus Christ.

Let the worth of the soul be duly considered; and what a reward is here for the labours of thousands! If two ex-



amples fall within the personal acquaintance of one man, how many, may we hope, will have reason to bless God through all eternity, for this method of conveying religious knowledge; especially when we take into the account, that numbers of persons have not the courage, nor the opportunity, of making known in this life, the benefit they have received. Heaven will present a thousand glorious instances of this nature, to the astonishment and joy of faithful ministers, and of zealous Christians, who have laboured to shed abroad the sweet savour of the Redeemer's name.

From the serious consideration of these things, accompanied with the divine blessing which is earnestly implored to descend on every reader, may it not be hoped that there will not be one disciple of Jesus, who follows the Lord fully, and who is desirous to be always abounding in the work of the Lord, but will be disposed henceforth to add this method of doing good, to those he has formerly employed?

But perhaps he may inquire, "What Tracts are most proper to be given away, and calculated to do most good, that I may procure them." This is a question of no small importance. For as it is with religious books, some are highly valuable, some are comparatively useless, and some are exceedingly hurtful; so it is as to small Tracts. Too much care cannot be taken, that they should all be excellent in their kind. Those who compose them should exert their talents to the utmost; and those who give them away should carefully examine what are best worth their distribution. The following qualities should be sought for and are united in a good Tract.

*Pure truth.* This, flowing from the sacred fountain of the Bible, should run from beginning to end, uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure, good-natured Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor

should any worldly scheme be interwoven with the truth; nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, undiluted, and pure as it came from heaven, fit for the whole human race to imbibe.

*It should be plain.* Perspicuity here is, next to truth, the first quality of a good Tract. If the Rhetorician's rule, 'That the meaning should be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood,' call for the writer's observance in one instance more than another, it is here, where the mass of readers are but little acquainted with divine things; and their minds, unaccustomed to application, need to have truth made clear as the light of day. The want of this quality is more than sufficient to exclude a Tract from circulation.

*It should be striking.* The design is to engage the attention of those, who have but little relish for divine things; and how difficult a matter that is, when religion is the subject, those who are accustomed to address mankind on their most important interests can fully testify. However good a Tract may be, as to purity of doctrine, and perspicuity of style, if it be not so composed as to interest the reader in a more than ordinary degree, it is in danger of being thrown aside without a perusal. There is a way of representing divine truth, which renders it striking, and makes it penetrate the mind, and arrest the attention. With this view, strong, pithy expressions, lively representations of truth, and pathetic addresses, are here quite in point. For this quality should the liberal distributor of Tracts diligently search.

*It should be entertaining.* A plain didactic essay on a religious subject may be read by a Christian with much pleasure; but the persons for whom these Tracts are chiefly designed, will fall asleep over it. This will not do; it is throwing labour and money away. There must be something to allure the listless to read, and this can only be done by blending entertainment with instruction. Where *narrative* can be made the medium of conveying truth, it is eagerly to be embraced, as it not only engages the atten-

tion, but also assists the memory, and makes a deeper impression on the heart. *Dialogue* is another way of rendering a Tract entertaining. The conversation draws the reader insensibly along. He is generally one of the speakers introduced; he finds his own sentiments and reasonings attacked and defended; he feels every argument that is adduced; and the subject fixes itself strongly and deeply in his mind. Where neither of these methods can be used, ingenuity will have recourse to various other ways of giving an agreeable relish to truth, and of seasoning it so as to whet the appetite of the reader.

It should be full of ideas. There are but few instances in which this quality can be dispensed with. It is but a small present, and therefore should be made as valuable as possible. Its value will rise in proportion to the number of precious truths which it contains. To ring a change upon two or three ideas is likely to be of little service; it is but a mere taste of food. But when every sentence contains something useful, there is in a little Tract an abundant meal of the bread of life. For this purpose, truth should be compressed. The motto of every Tract should be, *Multum in parvo*; and if the foregoing qualities be attended to, there is no danger of compressing too much. In preaching it may be necessary to dilate more, and to spread out truth to a larger extent; but in a printed Tract, that is not necessary; for it is one of the advantages of reading above hearing, that a person may go over any part of the subject again and again, till he fully comprehends it, and lays it up in his mind. One of the excellencies of sacred Scripture is its fulness of truth; and yet what book is so plain? The more a Tract imitates it in this respect, the more valuable, and the more useful, through the divine blessing, it is likely to prove.

What has been just hinted at before, requires to be enlarged on: namely, that in a collection of Tracts, besides those which are of common concern, there should be some adapted to *various situations and conditions*. General exhortations, men are too apt to consider as things with which they have no immediate concern. When an address is particular, and directed to a specified situation, it comes home to the man's bosom, who feels himself described; and it

has a more powerful effect on his mind. In Tracts, as in preaching, therefore, the more particularly a subject can be brought close to an individual's case and feelings, the more useful it is likely to be. Hence the propriety and necessity of Tracts for the young and for the aged, for the children of prosperity and of affliction, for careless and for awakened sinners; and of entering into the reasonings, excuses, temptations, duties, &c. &c. of each, and pointing out to them the way of the Lord. Hereby is presented to the judicious Christian an opportunity of giving to every one his portion of spiritual food in due season.

That small Religious Tracts possessing these qualities, must be highly valuable, and well suited to the important purpose of conveying divine instruction, will be readily acknowledged; but the difficulty is to find them.

To remove this difficulty, and to provide an abundant supply of such as have been described, that shall be always ready when called for, a Society is instituted; whose object will be to collect, compose, print, and distribute small Religious Tracts, and to dispose of them to subscribers and purchasers on the lowest terms.

Here then is a favourable opportunity presented to every man, of doing good to the human race. And should it not be eagerly embraced? How loudly do the necessities of the world call for relief! There are multitudes in this highly favoured country, as grossly ignorant of the way in which a sinner can be saved, as the idolaters of China: and how widely vice, wickedness, profaneness, irreligion and practical atheism prevail in every town and village, a person has but to open his eyes to see; and converse with men, to hear. Viewing men in the light of immortal creatures, their case is truly deplorable. If the wicked 'shall be turned into hell; and they, that know not God and obey not the Gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' surely, those who believe the Scriptures should deeply feel for the misery of so many wicked creatures as we see every day around us; and be anxiously concerned by this means, as well as others, if possible, to pluck these brands out of the everlasting burnings.

Perhaps some may say, 'I am endeavouring to be useful



to my fellow creatures in many ways, I cannot in all. Many who read this address, are without doubt, laying themselves out to do good to mankind; and every pious heart must rejoice in their benevolence. But would it not be well, O disciple of Jesus, to add this to the other means which you employ, and to enlarge your sphere of usefulness? Few things require less trouble, less expense, or less time. Rich Christians may very extensively disseminate the knowledge of Christ in this way, both by their own distribution and by the assistance of others; and persons, who have not a large proportion of the world's goods may be able to devote a small sum for this purpose, which, by the divine blessing, may turn to good account.

Will it be objected by some reader: 'I do not think the distribution of Religious Tracts will do any good?' Consider, friend, here is an evident tendency to do good. That you must allow; and where there is a tendency, we ought to employ the means, depending upon God for his blessing. But even granting that no good should be done, your labour is not lost. God is honoured by your pious endeavours to promote his glory. You enjoy likewise the pleasing consciousness of having aimed at the salvation of immortal souls; and if a cup of cold water, given to a disciple of Christ in the name of a disciple, shall in no wise lose its reward, an attempt to advance the kingdom of the Redeemer will not be forgotten by him, nor overlooked in that day when he maketh up his jewels.

But your labour cannot be altogether in vain. There are effects, which, though they fall short of the sinner's salvation, are far from being unimportant to him, or to the world. Though the truth do not convert his soul, it withholds him both from vices and from crimes. He is not rendered truly virtuous; but he is much less vicious than he would otherwise be. In the present state of society, when wickedness stalks abroad in every form with a brazen front; to take away from the mass of vice, though but a small portion, and to add to the sum of virtue but a single grain, will, by the philosopher and the moralist, be neither overlooked nor despised.

But there is reason to hope that still higher and nobler ends may be attained; and that many may be hereby led

to the saving knowledge of the truth as it is in Jesus. Survey for a moment, in the case of an individual, the blessings you have conveyed. The man is, by reading your Tract, made wiser than if you had taught him all science, and richer and happier than if you had given him a world. He follows Jesus, and shines as a light on the earth. His children are trained up in the fear of God; and his family is the abode of sanctity and love. He is a blessing to all around; and endeavours, both by his example and his instruction, to bring his neighbours and his friends to an acquaintance, with the Saviour. Those, who are yet unborn, will have reason to call him blessed, and to thank the Christian who put the chosen Tract into his hand.

The pleasure of success will unspeakably surpass what the world's epicures find in the sweetest draught from the most delicious fountains of sensual delight. Should Heaven by its divine influences render the portion of sacred truth, contained in a Tract you handed to a humble traveller, as you passed along the road, the power of God to his salvation; and should you afterwards meet him and hear with astonishment the forgotten stranger say, 'I shall have reason eternally to bless you, Sir, for your present; it has saved my soul;' princes might envy your feelings, and beg a share of your joys. Should you not hear of it on earth, if when you are in heaven, one of its glorious inhabitants should approach you with looks of gratitude, and say, 'To you, my dear friend, under God, I owe this bright, eternal crown; that memorable day when you put the little book into my hand, though forgotten by you, will never be erased from my mind; through the grace of Jesus, it made me wise unto salvation;' who shall attempt to express, in the language of mortal men, the raptures of your soul! Such words must be sweeter than the music of heaven to the ear. Let not these be considered as improbable suppositions: they may be realized to many of the members of the Religious Tract Society. With what ardour should the thought inspire the disciple of Jesus! The very possibility should make every one afraid of neglecting to enrol his name among the friends of this institution, and to become a sower of the precious seed of heavenly truth.

# PROCEEDINGS

REPORTED AT THE FORMATION OF THE SOCIETY.

At the meeting, held May 23, 1814, when the above Constitution and Addresses were adopted, it appeared that within the last three months, the following Tracts have been printed, making two entire volumes: viz.

| No. | VOL. I.   | No. page |
|-----|---|----------|
| 1.  | Constitution of the Society, Address, &c.               | 1        |
| 2.  | The Work of the Holy Spirit. By Rev. Robert Hall, A. M. | 2        |
| 3.  | On Intemperance   | 3        |
| 4.  | Without Holiness, no Man shall see the Lord             | 4        |
| 5.  | The Warning Voice                                       | 5        |
| 6.  | A Dialogue between a Traveller and Yourself             | 6        |
| 7.  | Happy Negro—Profligate Reclaimed—Praying Soldier        | 7        |
| 8.  | On the Lord's Day                                       | 8        |
| 9.  | The Dairyman's Daughter. By Rev. Legh Richmond          | 9        |
| 10. | The Shepherd of Salisbury Plain                         | 10       |
| 11. | 'Tis all for the Best                                   | 11       |
| 12. | On the Third Commandment                                | 12       |
| 13. | To the Spectator of a Funeral                           | 13       |
| 14. | The Power of Truth                                      | 14       |
| 15. | The Progress of Sin—On the Abuse of the Sabbath         | 15       |
| 16. | Pious Resolutions                                       | 16       |
| 17. | Parley the Porter                                       | 17       |
| 18. | On Family Worship                                       | 18       |
| 19. | Three Dialogues between a Minister and Parishioner      | 19       |
| 20. | "Remember the Sabbath Day to keep it holy"              | 20       |
| 21. | A Closet Companion, or a Help to Self-Examination       | 21       |
| 22. | Repentance and happy death of the Earl of Rochester     | 22       |
| 23. | Letter from Dr. Watts to Madam Sewall                   | 23       |
| 24. | The Christian Indeed                                    | 24       |
| 25. | The Evils of Excessive Drinking                         | 25       |
| 26. | Sin no Trifle   | 26       |
| 27. | Parental Duties   | 27       |

## VOL. II.

|     |   |    |
|-----|---|----|
| 28. | Instruction of the Rising Generation recommended  | 28 |
| 29. | Address to Children and Youth, relating to Prayer | 29 |
| 30. | Advice to Children relating to Prayer             | 30 |

| No.  | Pages. |
|--|--------|
| 31. The Westminster Assembly's Shorter Catechism . . . . .   | 12     |
| 32. Divine and Moral Songs for Children . . . . .  | 20     |
| 33. To a Child . . . . .   | 4      |
| 34. Hymns for Infant Minds . . . . .   | 60     |
| 35. Sermons to Children, with Hymns suited to the Subjects . . . . .   | 36     |
| 36. Present to Children at School . . . . .  | 4      |
| 37. A New Heart the Child's Best Portion . . . . .   | 8      |
| 38. History of Miss Dinah Doudney, of Portsea, (Eng.) . . . . .  | 20     |
| 39. Filial Duties . . . . .  | 16     |
| 40. Affectionate Address to Young Christians—Here and There . . . . .  | 8      |
| 41. A Persuasive to Public Worship—Faith and Works . . . . .   | 8      |
| 42. The Importance of speaking Truth . . . . .   | 8      |
| 43. On Moderation in Food . . . . .  | 4      |
| 44. An Address to Youth . . . . .  | 12     |
| 45. No Life Pleasing to God, but that which is Useful to Man-<br>kind—The Art of Happiness—A New-Year's Song . . . . . | 8      |
| 46. Subjects for Consideration . . . . .   | 8      |
| 47. To the Afflicted—The Day of Judgment . . . . .   | 8      |
| 48. To the Aged . . . . .  | 8      |
| 49. Life of the Rev. John Cowper. By Wm. Cowper, Esq. . . . .  | 16     |
| 50. The Swearer's Prayer, or his Oath Explained . . . . .  | 4      |

The edition of No. 1, contained 3,000 copies: that of each of the remaining numbers, 6,000—amounting in all to 297,000 Tracts.



#### STATE OF THE SOCIETY'S FUNDS, MAY 23, 1814.

|   |             |
|---|-------------|
| Paid for Printing, Folding &c. an edition of two vol-<br>umes of Tracts, with other contingent expenses | \$ 2,935-90 |
|---|-------------|

|  |             |
|--|-------------|
| RECEIVED of persons who subscribed to print Tracts | \$ 2,745-00 |
|--|-------------|

|                              |          |
|------------------------------|----------|
| Balance due from the Society | \$190-90 |
|------------------------------|----------|

SAMUEL FARRAR, *Treas. pro tem.*

The following is a list of donations and subscriptions to print Tracts, received before, or about the time of the organization of the Society ; each Donor being entitled to receive Tracts to three fourths of the amount of the sum contributed.

|                             |      |                            |         |
|-----------------------------|------|----------------------------|---------|
| <i>Andover, Mass.</i>       |      |                            |         |
| Mr. John Adams              | \$40 | William Hooper, Esq.       | 120     |
| Mr. Timothy Ballard         | 60   | Mr. Benjamin T. Reed       | 100     |
| Amos Blanchard, Esq.        | 40   | Hon. William Reed          | 60      |
| Rev. Justin Edwards         | 20   | <i>Newburyport.</i>        |         |
| Samuel Farrar, Esq.         | 120  | William Bartlet, Esq.      | 275     |
| Messrs. Flagg & Gould       | 40   | Moses Brown, Esq.          | 40      |
| Mr. William Foster          | 20   | Thomas M. Clark, Esq.      | 20      |
| Rev. Ebenezer Porter, D. D. | 20   | Rev. Daniel Dana, D. D.    | 20      |
| Theological Seminary        | 60   | Mr. James Kimball          | 20      |
| Rev. Leonard Woods, D. D.   | 20   | John Pearson, Esq.         | 30      |
| <i>Beverly.</i>             |      | Mr. Ebenezer Wheelwright   | 20      |
| William Burley, Esq.        | 120  | <i>Reading.</i>            |         |
| Rev. David Oliphant         | 41   | Daniel Chute, Esq.         | 30      |
| Robert Rantoul, Esq.        | 20   | <i>Salem.</i>              |         |
| <i>Boston.</i>              |      | Mr. Samuel Adams           | 20      |
| Mr. Samuel T. Armstrong     | 60   | Mrs. Elizabeth Bartlet     | 120     |
| Mr. Pliny Cutler            | 40   | Ebenezer Beckford, Esq.    | 20      |
| Henry Gray, Esq.            | 60   | Capt. Andrew Haraden       | 100     |
| Mr. William Harris          | 20   | Mr. John Jenks             | 120     |
| Mr. Henry Homes             | 180  | Dea. Eliphalet Kimball     | 120     |
| Messrs. Homes & Homer       | 120  | James King, Esq.           | 120     |
| Mr. Jonathan Howe           | 20   | Mr. Ebenezer Secomb        | 40      |
| Rev. Joshua Huntington      | 120  | Col. Henry Whipple         | 60      |
| Mr. James Murphy            | 20   | <i>Stockbridge.</i>        |         |
| Abner Phelps, M. D.         | 30   | Thaddeus Pomeroy, M. D.    | 20      |
| William Ropes, Esq.         | 120  | <i>Topsfield.</i>          |         |
| William Thurston, Esq.      | 20   | Hon. Nehemiah Cleaveland   | 20      |
| Samuel H. Walley, Esq.      | 60   | <i>Portland, Me.</i>       |         |
| <i>Charlestown.</i>         |      | Rev. Edward Payson, D. D.  | 84      |
| Rev. Jedidiah Morse, D. D.  | 120  | Mr. Edward H. Cobb         | 150     |
| <i>Danvers.</i>             |      | <i>Pelham, N. H.</i>       |         |
| Dea. James Brown            | 120  | Rev. John H. Church, D. D. | 20      |
| Dea. Fitch Pool             | 20   | <i>Rockingham, Vt.</i>     |         |
| <i>Dorchester.</i>          |      | Hon. William Hall          | 20      |
| Rev. John Codman, D. D.     | 30   | <i>Vernon, Con.</i>        |         |
| <i>Marblehead.</i>          |      | Rev. Ebenezer Kellogg      | 90      |
| Hon. Nathaniel Hooper       | 60   | <i>New Orleans.</i>        |         |
| Mrs. Polly Hooper           | 60   | Alfred Hennen, Esq.        | 20      |
|                             |      |                            | <hr/>   |
|                             |      |                            | \$3,830 |

# FIRST REPORT.

MAY 29, 1815.

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The object of this Society is to furnish a DEPOSITORY OF TRACTS, sufficient for the supply of all who may wish to purchase, either for their own use, or for charitable distribution. For various reasons, it is deemed proper that the Society should direct its attention and its measures, primarily, to this simple design. To publish Tracts, and at the same time to take the care and responsibility of an extensive charitable distribution, would constitute a work so complicated and difficult, that a small Society, on attempting it, would be likely to be discouraged, and to fail.

This establishment, by furnishing a supply of the best Tracts, to be sold on the lowest terms, will prevent much of the inconvenience and expense to which single Charitable Societies must be subjected, by undertaking to publish their own Tracts. Here, the same Tracts which they would print for themselves, and a great variety of others, will be supplied upon cheaper terms, than in any other way. Where any Society is desirous of circulating any useful Tract not contained in the Depository, it will, on the shortest notice, having received the approbation of the Committee, be published, and added to this Society's list. The facilities for the transportation of Tracts by water to the principal towns in the United States are great, and it will be attended with very trifling expense.

It will then be understood, that the object of this establishment, considered by itself, is not, at present, to act as a Charitable Society in the *gratuitous* distribution of Tracts; but to furnish to Tract Societies, on the easiest terms, the most abundant means of accomplishing their designs; and to aid all general arrangements for the circulation of Tracts, by Benevolent Societies and individuals.



The public have already been informed, that previously to the organization of the Society in May, 1814, 297,000 Tracts, embracing fifty numbers, and making two volumes of 300 pages each, had been printed. But only a part of this amount could be considered as the property of the Society; because a large proportion had been, or might be, taken by original subscribers, agreeably to the terms of their subscription. The actual capital of the Society was therefore, at that time, but small, compared with the amount of Tracts which had been published. Hence the Executive Committee, after appointing Corresponding Committees in some of the more distant parts of the country, and adopting measures to facilitate the sale and distribution of Tracts, soon found it necessary to solicit further donations, in order to increase their capital, and to enable the Society to extend its operations. Encouraged by the liberality of generous patrons, they commenced, and have now completed the publication of a third volume of Tracts, embracing the following numbers: viz.

| No. | VOL. III.   | Pages. |
|-----|---|--------|
| 51. | Preservative against the Sins and Follies of Youth . . .      | 20     |
| 52. | Letter from an aged Mother to her only Son . . .              | 4      |
| 53. | The African Servant. By Rev. Legh Richmond . . .              | 16     |
| 54. | Friendly Advice . . . . .                                     | 4      |
| 55. | How to make the most of a Day—Letter from a Clergyman . . .   | 4      |
| 56. | Happy Poverty, an authentic History of Blind Ellen . . .      | 8      |
| 57. | The Duty of Caring for the Souls of Relatives . . .           | 8      |
| 58. | History of Elizabeth L**** . . . . .                          | 8      |
| 59. | A Token for Mourners. By Rev. John Flavel . . .               | 36     |
| 60. | Prayer for the Revival of Religion recommended . . .          | 24     |
| 61. | Growth in Grace. By Rev. Dr. Thomas Goodwin . . .             | 36     |
| 62. | An Adventure in Vermont, or the Story of Mr. Anderson . . .   | 24     |
| 63. | The Cottager's Wife . . . . .                                 | 24     |
| 64. | The Interpreter's House . . . . .                             | 8      |
| 65. | To a Youth at School . . . . .                                | 4      |
| 66. | Reflections on the Seven Days of the Week. By C. Talbot . . . | 24     |
| 67. | Address to Youth. By Bishop Watson . . . . .                  | 28     |
| 68. | Reason's Plea for Temperance . . . . .                        | 4      |
| 69. | Religion of the Closet . . . . .                              | 16     |

Besides publishing an edition of 6,000 of each of the above, the Committee have reprinted Nos. 2, 9, and 10, in an edition of 6,000; and No. 1, in an edition of 3,000;

together with 6,000 copies of the Proceedings of the Middlesex Convention for Suppressing Violations of the Sabbath, not numbered in the series on account of its local nature—making the whole number of

Tracts published the last year 141,000.

Whole number from the beginning 438,000.

Having proceeded thus far in the publication of Tracts, and finding so ready a market, the Committee have been able to discharge all demands against the Society; and also to form a permanent connexion with the printers, upon such terms, that they will print Tracts to any amount, according to the directions of the Committee, receiving their pay as sales may be made. This completes the system, and, in an important sense, renders it easy, consistent, and permanent. The Committee have, therefore, the satisfaction of announcing to the Society, that the establishment, at the close of the first year, is carried to a degree of perfection in its internal state, and to an extent of operation, altogether unlooked for at the commencement of the Society. Sixty nine numbers are now on hand; any of which may be immediately reprinted, whenever it is necessary.

During the year, the Committee have located four Depositories: viz.

|                                  |                           |
|----------------------------------|---------------------------|
| <i>Andover, Mass. (Th. Sem.)</i> | George A. Calhoun, Agent. |
| <i>Bridgeport, Con.</i>          | Lambert Lockwood.         |
| <i>Hartford, Con.</i>            | Peter B. Gleason, & Co.   |
| <i>Norwich, Con.</i>             | Russell Hubbard.          |

In Charleston, S. C. and in other states, Auxiliary Tract Societies have been formed. By the active cooperation of the Christian community, especially of persons of affluence and liberality, of Tract Societies, Moral Societies, and other Charitable Institutions, in the circulation of Tracts, we may reasonably hope that rapid progress will be made in the diffusion of moral and religious instruction through our land.



## OFFICERS,

ELECTED MAY 29, 1815.

WILLIAM BARTLET, Esq. *President.*REV. JEDIDIAH MORSE, D. D. *Vice President.*REV. JOHN CODMAN, D. D. *Corresponding Secretary.*REV. JOSHUA HUNTINGTON, *Recording Secretary.*JEREMIAH EVARTS, Esq. *Treasurer.*SAMUEL T. ARMSTRONG, *Assistant Treasurer.*

## EXECUTIVE COMMITTEE.

REV. JEDIDIAH MORSE, D. D.

REV. LEONARD WOODS, D. D.

REV. JOHN H. CHURCH.

SAMUEL FARRAR, Esq.

MR. JOHN ADAMS, of Andover.

## STATE OF THE SOCIETY'S FUNDS.

|  |               |
|--|---------------|
| PAID Samuel Farrar, Esq. balance due to him on his<br>account as Treasurer and Superintendant, pre-<br>vious to the organization of the Society, May<br>23, 1814 . . . . . | } 19          |
| PAID for paper and printing, with other contingent<br>expenses, from May 23, 1814, to May 29, 1815 }   | 89            |
|  | <u>\$1,08</u> |
| RECEIVED, from May 23, 1814, to May 29, 1815, }  | 20            |
| in Donations . . . . .   |               |
| Of the Agent of the General Depository, including<br>some small Donations . . . . .  | } 1,05        |
|  | <u>\$1,25</u> |
| Balance in favour of the Society, May, 29, 1815  | 17            |

JEREMIAH EVARTS, *Treasurer*

## SECOND REPORT.

MAY 27, 1816.

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With cordial congratulations on the return of this Anniversary, your Committee would now submit their Second Annual Report. And they would do it with devout thankfulness to God, that his benediction has attended their exertions in his cause, and rendered them beneficial in advancing the interests of the Redeemer's kingdom.

During the past year, your Committee have steadily kept in view two prominent objects—the publication of Tracts, and the establishment of new Depositories.

They have commenced a fourth volume, and since the last Annual Meeting, have published the following numbers : viz.

| No. | VOL. IV.  | Pages. |
|-----|---|--------|
| 70. | On the Importance of Educating Young Men for the Ministry. By Rev. Lyman Beecher, D. D. | 20     |
| 71. | The Bible above all Price. By Edward Payson, D. D.                                      | 16     |
| 72. | Sixteen Short Sermons   | 24     |
| 73. | On Fashionable Amusements   | 12     |
| 74. | Great Effects result from Little Causes. By E. Porter, D.D.                             | 12     |
| 75. | Life of William Kelly. An Authentic Narrative   | 16     |
| 76. | The Hermit—On Divine Providence (from Venn's Sermons)                                   | 8      |
| 77. | History of a Bible  | 12     |
| 78. | Conversion of Abigail Hutchinson. By Rev. J. Edwards                                    | 8      |
| 79. | The Young Cottager. By Rev. Legh Richmond   | 36     |

Your Committee have also completed second editions of the whole series of Tracts in the first and second volumes; and have published third editions of Nos. 1, 10, and 25. They have also published a second edition of No. 53, in the third volume; and an edition of "The Christian Minister's Affectionate Advice to a Married Couple. By Rev. James Bean," as a substitute for Bishop Watson's Address, No. 67. The edition of Nos. 1 and 34, was 3,000; of No. 8, 8,000; of No. 79, 10,000; and of each of the other numbers, 6,000: to which must be added 4771 sheets of

Tracts procured of Messrs. Cummings and Hilliard and Mr. Jonathan Howe, which may be reckoned as 12,000 Tracts of nearly 10 pages each—making the whole number of

Tracts issued the last year 378,000.

Whole number from the beginning 816,000.

In this statement, your Committee make no account of the title pages and indexes to the volumes, or of covers, of which they have printed 6,000 for a part of the edition of the Young Cottager, and 3,000 for half the edition of Rev. Mr. Bean's Affectionate Advice. It is proposed, in future, if sufficient encouragement be given, to attach printed covers to a great proportion of the larger Tracts.

In the course of the past year, your Committee have established four new Depositories: viz.

*Concord, N. H.*

*Middlebury, Vt.*

*Montpelier, Vt.*

*Windsor, Vt.*

Dea. James Kimball.

William G. Hooker.

Walton & Goss.

Dea. Nathan Coolidge.

making the whole number now established, eight. Your Committee are happy to inform you that Auxiliary Tract Societies are multiplying; and that by the activity of them, and of benevolent individuals, a large proportion of the Tracts which have been published, is now in circulation.

From the foregoing statements, you will perceive that this Society has made no inconsiderable effort in promoting the cause of truth and righteousness. Much, however, remains to be done. The Tracts, which we have hitherto published, bear but a very small proportion to the amount which is immediately needed in our extensive country. We have indeed done little towards supplying New England. But few have yet been circulated in the District of Maine, in New Hampshire, Vermont, or Rhode Island. An adequate supply for all these States cannot be furnished without much labour and expense.

But leaving New England, and surveying the Middle, the Southern, and the Western States, a wide field opens before you. There are large districts, inhabited by a numerous and increasing population, in which the means of moral and religious improvement, are but little enjoyed. So

extensive is the field, and so great the dearth of religious instruction, that millions of Tracts might soon be distributed, with the most pleasing prospects of usefulness.

Your Committee, therefore, feel the pressing necessity of more vigorous and extensive exertions in the business which has been intrusted to their care. As they proceed, they have a more full conviction of the magnitude and importance of the object of this Institution. They regret that they have accomplished so little, when so much needs to be done. And they are deeply solicitous to devise and execute more efficient measures for the full attainment of the benevolent views and wishes of the Society.

For this purpose, your funds must be augmented, that your Committee may enlarge the sphere of their operations. It is of great consequence that they should be able to transmit large quantities of Tracts to Agents in distant places, for charitable distribution; and to encourage, by generous appropriations, the establishment of Tract Societies, in remote parts of our country. In this way, your benevolent object would be vastly promoted. Nor can it be fully attained without the adoption of such measures. Had your funds admitted, your Committee might, the last year, have forwarded large quantities of Tracts to the south-western region of the United States, where they would have been distributed to the best advantage.

Your Committee would therefore propose that the Society request the Patrons of the Institution and Auxiliary Tract Societies to enlarge your funds for the above purposes. Many Auxiliary Societies annually collect more money than they would judge it advisable to expend in purchasing Tracts for their immediate vicinity. The sums which such Societies could well spare, would be productive of far greater good to the cause, by being added together and expended in the manner stated above, than by being expended by the individual Societies. Let it be known that the Society is ardently desirous of adopting the measures just proposed, and many new Auxiliary Societies and Tract Associations would probably be formed, and new zeal and liberality be excited.

While the object of this establishment is prosecuted with judgment and fidelity, it must commend itself to every cor-

rect, enlightened mind—to every friend of his country and of the souls of men. Who that has any good will to his fellow men does not wish them to be furnished with the means of moral and religious improvement? What enlightened Civilian or sound Patriot can do otherwise than wish success to a Society, whose sole object is to afford the advantages of instruction, on the most interesting subjects, to the members of the Community, especially to those who are justly called “*the rising hope of Society*.” But can he stop here? Can he refrain from giving to such an object his decided and liberal support? Surely such support is to be confidently expected from every friend of the Redeemer.

In soliciting the general cooperation of the Christian community, and in urging a more zealous prosecution of the object of the Society, your Committee beg leave to suggest the following considerations.

*The Tracts, which it is the aim of the Society to circulate, are adapted to promote the highest advantage of individuals, and of the community. It is designed that they should “be simple, serious, practical;—intelligible to the wayfaring-man, and the tenant of the cottage;” that they should contain pure truth, flowing from the fountain of the sacred Scriptures; that there should be in them “nothing to recommend one denomination of Christians, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause.” While good morals are inculcated and enforced, and flagrant vices condemned; every thing of the nature of party politics will be carefully avoided. Must not the extensive dispersion of such Tracts be of immense importance? Must not their influence in every point of view be highly salutary? Surely, in this day of great things, the benevolent plan which you have undertaken to advance, will not fail for want of patronage.*

*The extensive distribution of Religious Tracts is one of the “signs of the times.” This among other schemes of Christian benevolence, eminently distinguishes the eventful*

period in which we live. Bible Societies, Missionary Societies, Societies and Seminaries for educating young men for the Gospel ministry, and Tract Societies, combine and bring into vigorous action, the energies and resources of the Christian world. All these Societies are needed ;— all are loudly called for by existing circumstances. Neither of them can be neglected without injury to the others. They ought not to be viewed as rival Institutions, or as militating against each other. But by their concurrent operations and influence, they are to be the grand means of effecting the conversion of the world. It is peculiarly animating to trace the exertions and beneficial results of each of these Institutions. We wish the most signal success to them all, while we earnestly solicit a more liberal support of the Tract establishment. We are fully persuaded that the finger of Divine providence points to this as a method of no small consequence in enlightening and reforming mankind. We might appeal to facts. We might detail what exertions have been made, and what good has been achieved, by Tract Societies in Great Britain, Sweden, Denmark, and other countries. These facts incontestably prove that the plan is not chimerical, or of doubtful utility. Its vast importance is more and more evinced by the experience of each succeeding year. It commends itself more and more to the judgment of the well informed ; and receives the warm and generous patronage of an increasing multitude. The Divine blessing attends it.

*The state of our country urgently demands the wide dispersion of moral and religious Tracts.* Our nation is more rapidly increasing in population than any other on earth. Thousands of families annually leave the older States, and commence settlements in the wilderness. New Societies and new States are formed. In this way, a large extent of territory is fast filling with inhabitants. But what is likely to be the moral and religious character of these new Societies and States ? Will it be such as to ensure the Divine favour, without peculiar and vigorous exertions to render it so ? What is the present moral and religious character of a great majority of our nation ? Is it formed upon the maxims of Divine revelation ? How can these maxims have their due influence, without being widely disseminated ?



And how can they be disseminated without great and persevering efforts? If the friends of truth and godliness are inactive, what can be expected but the rapid spread and prevalence of most destructive errors, of flagrant vice and impiety? Shall we passively suffer such a state of things to exist, and in this way, abandon the best interests of our fellow men? Shall we, through negligence or parsimony, lose the immense advantages of this establishment? Shall error, and immorality, and irreligion triumph for want of union and benevolent action among the friends of virtue and happiness? Shall sordid avarice and love of the world palsy our exertions in the cause of righteousness, till sin becomes the ruin as well as reproach of our nation? No! let us all reply. We will give ourselves and all that we have to the Lord. We will remember thee, O Jerusalem. We will spare no exertion or sacrifice, to promote the instruction and salvation of our fellow men.

*Immortal souls are perishing for lack of knowledge.* Thousands and thousands, in our country, are enveloped in the most deplorable ignorance. This ignorance, in numerous instances, is of the most destructive kind; for it respects the only way of salvation. Multitudes, who are wise in the things of this world, have no heart-affecting view of Christ and him crucified. They know not themselves. They feel no need of a Saviour, who is God manifest in the flesh, to atone for their sins by his death, and to cleanse their hearts by the operations of his Spirit. Multitudes of youth and children are growing up in ignorance of divine things, while their minds are open to receive whatever may corrupt their hearts, or inflame their evil passions. All these have immortal souls;—they are destined to exist forever, and must receive according to the character formed, and the deeds done, here in the body. Shall then precious souls be neglected, and left to perish forever? Shall we do nothing to rescue them from everlasting destruction? While it is an accepted time, shall we not cause them to read or hear the messages of Divine mercy?

*Glorious success is to be expected.* The cause is the Lord's. He opens to us this door of usefulness. He gives us the means of widely disseminating the knowledge of his truth, and of the riches of his grace. He bids us use the

talents committed to our trust, and gives us assurance of his blessing, while we are laborers together with him. His cause now prospers; and it will prosper still more abundantly. This work of redeeming mercy shall be accomplished. Souls innumerable shall be saved. The means employed shall be successful. And how glorious will be the success! How delightful, how animating to anticipate it as certain! Look abroad, ye compassionate friends of wretched, dying men, and behold your bounty richly contributing to their comfort and salvation. Look into numerous dwellings, and see persons of different ages, eagerly reading or hearing the precious Tracts, which your liberality has furnished. They show evident marks of serious reflection, deep conviction, and unfeigned penitence. They yield cheerful and humble obedience to the Divine commands. They who before lived without hope, and without God in the world, now offer up fervent prayers and thanksgivings, and rejoice in hope of the glory of God. Step into the cottages of the poor, and behold the glistening eyes and heavenly looks of those who were wretched, peevish, and ungrateful; but have learned, by the blessing of God on your deeds of charity, to be contented, thankful, and happy. Look down the lapse of ages; see numerous generations rising up in the love and fear of the Lord, as fruits of the seed which you are now sowing. Parents and children are adorned with the beauties of holiness, and praise the Lord for the wonders of his love. Rulers and people bow to the sceptre of Immanuel, adoring him as God over all, blessed forever, and largely participating the blessedness of that kingdom, which consists in righteousness, peace, and joy in the Holy Ghost. Behold Zion in her glory, her walls salvation, and her gates praise.



## APPENDIX.

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IN the foregoing Report, the Committee suggested the importance of enlarging the funds of the Society, with a view to the charitable distribution of Tracts in different parts of the United States. They wish this subject to be well considered by Auxiliary Tract Societies, and opulent Christians. Various and very urgent applications have been made by missionaries and others, for a gratuitous supply of Tracts for the southern, western, and north western parts of our country. The Committee are very desirous of transmitting Tracts to a large amount, to the care of respectable and pious men in those parts, who shall distribute them according to their discretion. Thousands, and hundreds of thousands, of these silent preachers might be sent, at a small expense, to the poor and destitute, with the best prospect of promoting their good. The Christian public are earnestly requested to take into serious consideration the magnitude of this object. Should any benevolent persons, or Tract Societies, wish to furnish the means of sending Tracts to distant places, as New Orleans, Natchez, Ohio, the most destitute parts of Georgia, Tennessee, &c. it will be at their option either to designate the particular object of their charity, or to refer the application of it to the Executive Committee.

For the sake of this object, it seems proper that the plan of Auxiliary Tract Societies, which has heretofore been suggested, should receive some alterations and enlargements. As the result of experience, and in conformity to the principles on which Auxiliary Tract Societies in Great Britain are formed, the following hints on the Constitution and objects of Auxiliary Tract Societies, are offered to the consideration of the friends of this establishment.

### RESOLUTIONS

*recommended for adoption by Auxiliary Tract Societies.*

1. That the object of the American Tract Society has the cordial approbation of this meeting.
2. That a Society be formed, to be called the Auxiliary Tract Society of — for the purpose of promoting the circulation of moral and religious Tracts in this vicinity, and of aiding the American Tract Society in the extensive distribution of Tracts through the most destitute parts of the United States, and of the continent of America.
3. That one third [or one fourth] of the funds of this Society, be annually transmitted to the Treasurer of the American Tract

Society, to aid the Executive Committee in the gratuitous circulation of Tracts in destitute places.

4. That one fourth of the annual subscriptions, together with the whole of the donations, be at the disposal of the Committee of the Auxiliary Society, to purchase Tracts for local distribution, and to apply the surplus, (if any,) in aid of the American Tract Society.

5. That each subscriber be entitled to receive Tracts to the amount of one half his subscription.

6. That each subscriber of — per week, or — a year, be a member.

7. That the business of this Society shall be conducted by a Committee, consisting of — members, together with the Treasurer and Secretary, who shall be annually chosen.

8. That the Society appoint a Depositary of their Tracts, and a Collector.

9. That the members be requested to communicate such instances of usefulness as may have come within their knowledge; the most interesting of which shall be annually communicated to the Executive Committee of the American Tract Society.

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Particular attention, it is hoped, will be given to the 2d, 3d, and 9th articles of the plan above suggested.—This plan is proposed in compliance with the wishes of many, who have found some difficulty in forming a constitution for Auxiliary Societies. The plan is only proposed for consideration, and is subject to modification, as circumstances require. Those Societies which have already adopted a constitution, can make what additions to it they judge proper.

The Executive Committee request that particular information may be given to them, of the existence and formation of every Auxiliary Tract Society, of the number of subscribers, the amount of contributions, the manner in which they circulate their Tracts, and their views as to the more distant objects which the general Society should endeavour to promote.

## OFFICERS,

ELECTED MAY 27, 1816.

WILLIAM BARTLET, Esq. *President.*REV. JEDIDIAH MORSE, D. D. *Vice President.*REV. JOHN CODMAN, *Corresponding Secretary.*REV. JOSHUA HUNTINGTON, *Recording Secretary.*JEREMIAH EVARTS, Esq. *Treasurer.*MR. HENRY HOMES, *Auditor.*

## EXECUTIVE COMMITTEE.

REV. JEDIDIAH MORSE, D. D.

REV. JOHN H. CHURCH,

REV. LEONARD WOODS, D. D.

SAMUEL FARRAR, Esq.

MR. JOHN ADAMS.

## STATE OF THE SOCIETY'S FUNDS.

|   |   |       |
|---|---|-------|
| EXPENSE for paper, printing, &c. from May 29, 1815, | } | \$3,7 |
| to May 26, 1816, . . . . .                          |   |       |

RECEIVED, from May 29, 1815, to May 27, 1816.

|  |   |     |
|--|---|-----|
| Balance in hands of Treasurer brought to new | } | \$1 |
| account . . . . .                            |   |     |

|                     |   |
|---------------------|---|
| Donations . . . . . | 1 |
|---------------------|---|

|   |   |       |
|---|---|-------|
| From the Agent of the General Depository for Tracts | } | \$2,8 |
| sold, including some small Donations . . . . .      |   |       |

\$3,1

|  |     |
|--|-----|
| Balance due from the Society, May 27, 1816 . . . . . | \$6 |
|--|-----|

JEREMIAH EVARTS, *Treasur*

# THIRD REPORT.

MAY 26, 1817.

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With gratitude to God for his smiles upon their humble efforts, your Committee now present their Third Annual Report.

Your publications have been extensively circulated the past year, in various parts of the United States; and your Committee cannot fail to indulge the confident belief, that they will, in many instances, be made effectual to the pulling down of the strong holds of the adversary, and to the promotion of the cause of the Redeemer. God will assuredly bless his own truth; and he "hath chosen the weak things of this world to confound the things that are mighty," "so that no flesh should glory in his presence." Your publications, containing the truths of the Gospel of Jesus Christ, and being sent abroad, as on eagle's wings, in every direction, your Committee believe that God will not permit the glad tidings they bear to return to him void; but that they will "accomplish what he shall please, and prosper in that whereto he has sent them." It is their reliance on divine aid to accompany their exertions with a blessing, that has animated your Committee in their efforts through another year; and they would most affectionately and earnestly call upon the members of the Society, and upon all its friends every where, to offer their fervent supplications to the God of all grace, for his continued smiles, and his life giving influence, to accompany their exertions; remembering that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

During the past year, your Committee have added six new Tracts to the Series, making the whole number published by the Society 85, and nearly completing the fourth volume. They are the following :

| No.                                | Pages. |
|------------------------------------|--------|
| 80. The Danger of Delay . . . . .  | 12     |
| 81. The Seaman's Compass . . . . . | 16     |

|  |    |
|--|----|
| 82. Conversion of a Mahometan to the Christian Religion . . .  | 12 |
| 83. Account of Eliza Cunningham. By Rev. John Newton . . .     | 8  |
| 94. On the Lord's Supper. Abridged from Rev. Henry Grove . . . | 44 |
| 85. A Sermon on War . . . . .                                  | 16 |

Besides these, your Committee have printed new editions of a large part of the series; making the whole number of

|   |           |
|---|-----------|
| Tracts published the past year . . . . .  | 411,000   |
| Whole number from the beginning . . . . . | 1,227,000 |

Soon after your last Annual Meeting, the *General Depository* was removed from Boston to Andover, and Messrs. Flagg and Gould, appointed General Depositories. There have been also twenty five new Depositories established, making the whole number thirty three. The following is a list of all the Agents now employed by the Committee, with the value of the Tracts, received by them the past year.

|                           |                                   |          |
|---------------------------|-----------------------------------|----------|
| <i>Bangor, Maine</i>      | Daniel Pike,                      | \$66,95  |
| <i>Bath, Maine</i>        | Zina Hyde,                        | 127,00   |
| <i>Portland, Maine</i>    | W. & H. Hyde,                     | 232,66   |
| <i>Amherst, N. H.</i>     | Richard Boylston,                 | 92,81    |
| <i>Concord, N. H.</i>     | Dea. John Kimball,                | 19,65    |
| <i>Hanover, N. H.</i>     | Doct. Reuben D. Muzzey,           | 100,00   |
| <i>Keene, N. H.</i>       | Jonathan Weldon,                  | 137,05   |
| <i>Portsmouth, N. H.</i>  | Amos Tappan,                      | 75,31    |
| <i>Dorset, Vt.</i>        | Rev. W. Jackson,                  | 138,15   |
| <i>Middlebury, Vt.</i>    | Silas Barrett,                    | 116,20   |
| <i>Montpelier, Vt.</i>    | E. P. Walton,                     | 68,75    |
| <i>Windsor, Vt.</i>       | Dea. Nathan Coolidge,             | 125,68   |
| <i>Andover, Mass.</i>     | George A. Calhoun,                | 713,39   |
| <i>Belchertown, Mass.</i> | Luther Holland,                   | 90,70    |
| <i>Boston, Mass.</i>      | Isaac Bowers,                     | 1,072,06 |
| <i>Newburyport, Mass.</i> | Charles Whipple,                  | 218,85   |
| <i>Northampton, Mass.</i> | Dea. E. S. Phelps,                | 106,45   |
| <i>Salem, Mass.</i>       | Henry Whipple,                    | 104,13   |
| <i>Springfield, Mass.</i> | Rev. Samuel Osgood,               | 40,10    |
| <i>Newport, R. I.</i>     | Rev. Calvin Hitchcock,            | 88,90    |
| <i>Providence, R. I.</i>  | John Johnson, and Fem. Tract Soc. | 333,32   |
| <i>Bridgeport, Con.</i>   | Lambert Lockwood,                 | 50,00    |
| <i>Hartford, Con.</i>     | P. B. Gleason & Co.               | 66,85    |
| <i>New Haven, Con.</i>    | Nathan Whiting,                   | 403,30   |
| <i>Norwich, Con.</i>      | Russell Hubbard,                  | 66,65    |
| <i>Tolland, Con.</i>      | Elisha Stearns,                   | 61,10    |
| <i>New York, N. Y.</i>    | P. W. Gallaudet,                  | 355,25   |
| <i>Princeton, N. J.</i>   | Henry Woodward,                   | 34,65    |

|                            |                        |        |
|----------------------------|------------------------|--------|
| <i>Fayetteville, N. C.</i> | Rev. Jesse H. Turner,  | 207,70 |
| <i>Charleston, S. C.</i>   | Rev. Dr. A. W. Leland, | 425,25 |
| <i>Sparta, Geo.</i>        | Rev. N. S. S. Beeman,  | 134,86 |
| <i>Natches, Miss. Ter.</i> | Richard Pearse,        | 293,11 |
| <i>Chillicothe, Ohio</i>   | Rev. Robert G. Wilson, | 239,09 |

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|   |            |
|---|------------|
| Whole amount of Tracts delivered to Agents }<br>of Depositories the past year | \$6,405,92 |
|---|------------|

This extension of the publications, and of the consequent usefulness of the Society, your Committee view with peculiar interest, and devout acknowledgments to the Giver of all good. They would mention also that numerous Auxiliary Tract Societies have been formed; and that many private individuals, in various parts of the country, are aiding in the good work.

They obtained, soon after the last Annual Meeting, an act of incorporation from the Legislature of this Commonwealth; and they fondly hope that the Society may become a permanent Institution, and by the divine blessing extend to multitudes, in future ages, the saving knowledge of Jesus Christ.

## APPENDIX.

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*The following Letter, dated Oct. 11, 1816, is from the Rev. Daniel Smith, to whom, first in company with Rev. Samuel J. Mills, and afterwards alone, Tracts were delivered by the instrumentality of the Committee, for gratuitous distribution in the Southern and Western parts of the United States.*

Through your instrumentality, and through the liberality of various original subscribers to your Institution, and other individuals, I have had the means of extensive usefulness placed in my hands. When Mr. Mills and myself performed a missionary tour through the western and southern States and Territories, we had near fifteen thousand of your Tracts for gratuitous distribution. We, at that time, widely dispersed these "winged messengers of salvation," through the most destitute regions of the west and south. And during the last year, on my second missionary excursion, I have been enabled to distribute upwards of eight thousand more. Permit me to lay before you a brief account of the manner in which I have discharged my trust, and of some of the effects produced by these interesting charities.

Many of the Tracts, I distributed with my own hands; but by far the greater part, I sent for distribution into various places in the southern and western states; confiding them to faithful and judicious men, with whom, for the most part, I am personally acquainted.

While I remained in New Orleans, I saw the convent of the Ursuline nuns supplied with a variety of Tracts both in the English and French languages. (A number of French Tracts had been received by A. Hennen, Esq. from England.) Our intercourse on this subject was chiefly held with Miss J, an American lady who has lately taken the veil. When we placed them in her hands, she frankly said she would read them all; but if she found any thing in them hostile to her church, she should certainly burn them. When she had perused them, she found no fault with any of them, and expressed a high degree of satisfaction in some of them; particularly, in "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," and "The Negro Servant." She requested a number of each of these Tracts, for the use of the classes in a school of young ladies attached to the convent. The young ladies, she said, were quite delighted with them. Some of the French nuns likewise spoke of them in terms of the most decided approbation. Who can tell how much may be effected by your publications within the cloisters of a convent?

At a meeting of the Mississippi Presbytery, I made that body a

location of one thousand Tracts, to be distributed in the congregations connected with it. The offer of them occasioned a burst of grateful feeling that was truly surprising. One elder said, he had distributed some before, and that nothing set the people to reading like them. A vote of thanks was immediately passed to the liberal donors of them.

When the Amits and West Florida Bible Society was organized, I sent the Board of Trustees a number of copies of "The Bible above all Price," (No. 71.) to accompany their subscription papers. This was considered a very seasonable and very useful present. The Trustees passed a resolution of thanks for it. This resolution was communicated by the Vice President of the Society. From the same gentleman I afterwards received a still more pleasing testimonial of the usefulness of your Tracts. It was transmitted to me in a letter from a worthy clergyman, who says, "Accept, Reverend Brother, this my acknowledgment for the receipt of the Tracts and Pamphlets by the hand of Capt. D. I have examined a part, and have distributed some in my neighbourhood. I consider them well calculated to promote the cause of the Redeemer. I am authorized by a wealthy and respectable gentleman, (the Vice President,) to state to you, that 'in the good Providence of God he has shared bountifully in spiritual consolations through the reading of those pamphlets; while they have disclosed to him the numerous sinks of pollution in his heart which were unobserved before.'"

Another respectable clergyman in the Mississippi Territory, having spoken of the usefulness of Bibles, says, "Tracts also have frequently contained a word in season to the receivers. One instance I beg leave to mention. To a lady, a sister in our communion, who was in a distressed state of mind, I sent one by her husband. The next time I saw him, he said, 'You have done me an unspeakable kindness. Nothing could have been more seasonable than the book you sent her.' The next visit I made to the family, I found it had been blessed to her edification and comfort. Where I preached last Sunday, the people meet every Sabbath; and when destitute of preaching they profess to have been edified by the reading of the Tracts. On the whole, I am well satisfied that the circulation of the Scriptures and other books on religious subjects will be blessed to effect a happy change in the state of society. Those humbling doctrines of the Gospel, explained and supported in those books, are the only ones to reform mankind. Our worthy New England friends are doing a great work. I am happy to assist in succeeding their views. I feel we are much their debtors."

From an elder in the Presbyterian church at Pine Ridge, Mississippi Territory, I received a letter in substance as follows:

*Pine Ridge, June 11, 1816.*

"Rev. Sir,—I wish to address you a few lines respecting the Tracts and other books you were pleased to put into my hands for circulation. The reception they met was truly gratifying. The Tracts in particular had a great effect on all classes of people;



They are generally looked upon by the youth, as a divine message sent for their conviction. I have been much gratified in distributing them, having seen and heard the praise and thanks returned on receiving them. Many instances I could give you in detail. I shall confine myself to two or three that I cannot pass by unnoticed. Riding into Natchez, one day, I heard the sound of a voice in the woods. I followed it, and found a negro man kneeling behind a tree at prayer. When he approached me, I inquired what he was doing there. He replied with diffidence, "I was saying my prayers." What, do negroes pray? "Yes, master, some few do; but it is to be lamented that so few of them pray." How long have you been in the habit of praying? "Not more than three or four years." What was the means of your having a desire to pray? "It was the will of God. The Scripture tells us we always should pray and make our requests known to God." Can you read? "Yes, Sir." I had some Tracts in my pocket, and required him to show that he could read. He took one and read distinctly. It was "The Negro Servant." I gave it to him, with "The Shepherd of Salisbury Plain." He received them with uplifted hands and eyes giving thanks to God for the kind gift. On inquiry I find it is his business every Sabbath day to read them to wicked negroes, and to exhort them to turn from sin and serve God. Another negro, who had received a couple of Tracts from me, carries them in his bosom, calling them, the gift of heaven. Being asked by one of his fellow servants, if he would sell him the gift of heaven, his reply was, "The gift of God is not to be purchased with money. Your money perishes with you, and you (I fear) are in the gall of bitterness and bond of iniquity, and have neither part nor lot in this matter. I would not take fifty dollars for them, if there were no more of them." One of my neighbours, a very moral and well informed man, and a friend of religion, received a few Tracts for the use of his children. But on reading them himself, as his wife informed me, he was quite overcome by them. He was so deeply affected that he could not read without stopping. And in another instance, I have every reason to believe a good work is begun. A little boy of genteel and moral parents received a couple of Tracts, and read them with so much interest, and discovered so much gravity of deportment afterwards, that his mother desired to see the little books herself. And when she had commenced, she could not stop until she had read them through. The little boy tells me that the reading of them makes his mother cry. He often inquires of me, "When will you return with more good books? Other books," he says, "are very useful for information, but do no good in dying." I have frequent opportunities of observing him and he is very sedate in his behaviour."

Wishing you success in your useful labours, I subscribe myself,

Your obliged friend,

DANIEL SMITH.

## OFFICERS,

ELECTED MAY 26, 1817.

HON. WILLIAM REED, Marblehead, *President*.REV. JEDIDIAH MORSE, D. D. *1st Vice President*.MR. JOHN JENKS, of Salem, *2d Vice President*.REV. JOHN CODMAN, *Corresponding Secretary*.REV. JOSHUA HUNTINGTON, *Recording Secretary*.AMOS BLANCHARD, Esq. of Andover, *Treasurer*.SAMUEL FARRAR, Esq. *Auditor*.

## EXECUTIVE COMMITTEE.

REV. JEDIDIAH MORSE, D. D.

REV. LEONARD WOODS, D. D.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS, of Andover,

AMOS BLANCHARD, Esq.

## STATE OF THE SOCIETY'S FUNDS.

|   |                  |
|---|------------------|
| BALANCE due from the Society, May 27, 1816          | \$624.52         |
| EXPENSE for paper, printing, &c. from May 27, 1816, | } 2,127.58       |
| to May 26, 1817                                     |                  |
|   | <hr/> \$2,752.10 |

RECEIVED from May 27, 1816, to May 26, 1817.

|  |                  |
|--|------------------|
| Donations  | \$7.62           |
| from the Agents of the General Depository for Tracts | } 1,110.16       |
| sold, &c.  |                  |
|  | <hr/> \$1,117.78 |

|  |          |
|--|----------|
| Balance due from the Society May 26, 1817. | 1,634.32 |
|--|----------|

JEREMIAH EVARTS, *Treasurer*.

# FOURTH REPORT.

MAY 27, 1818.

THE Executive Committee present their Fourth Annual Report, deeply impressed with the importance of the establishment which has been committed to their charge. And they would not fail to offer their tribute of thanksgiving to the Father of mercies, for his blessing which has so manifestly attended their humble endeavours.

They have added, the past year, four new Tracts to the Series, viz.

| No. |   | Pages. |
|-----|---|--------|
| 86. | The Mother's Catechism . . . . .                    | 28     |
|     | VOL. V.   |        |
| 87. | Conversation in a Boat between Two Seamen . . . . . | 24     |
| 88. | To the Sick who are without hope . . . . .          | 8      |
| 89. | The Dairyman. By Rev. D. Tyerman . . . . .          | 24     |

They have also printed new editions of *fifty nine* of the Tracts previously published. All were editions of 6,000 except those of Nos. 13 and 88, which were 10,000, making the whole number of

|   |           |
|---|-----------|
| Tracts published the last year . . . . .  | 386,000   |
| Whole number from the beginning . . . . . | 1,613,000 |

Your Committee have also, the past year, established seven new Depositories: viz.

|                            |                      |
|----------------------------|----------------------|
| <i>St. Albans, Vt.</i>     | Horace Janes, Esq.   |
| <i>Greenfield, Mass.</i>   | S. Wells, Jun.       |
| <i>Buffalo, N. Y.</i>      | Jasper Corning.      |
| <i>Lewiston, N. Y.</i>     | Rev. David M. Smith. |
| <i>Knoxville, Ten.</i>     | Rev. D. A. Sherman.  |
| <i>Bowling Green, Ken.</i> | Alexander Graham.    |
| <i>Cincinnati, Ohio.</i>   | Thomas L. Paine.     |

These, with those reported the last year, make 40 Depositories now depending on this Society for a constant supply of Tracts. These are stationed in fourteen different States, besides the one in Mississippi Territory. Thus the benefits of this Society are extending to multitudes whom its patrons will probably never see, till they

meet them at the bar of God. And, Brethren, could we believe that even *one* soul would be happy forever, and sing the song of praise to Redeeming love, in consequence of the existence of this Society, how amply would it repay all our exertions. But your Committee have abundant evidence, that numbers have already been turned from darkness to light by the instrumentality of this Institution; and they look forward with delightful anticipations of good which will result, in years and ages to come.

Your Committee believe, that the Tracts which have been issued contain the true spirit of the Gospel of Jesus, Christ, and they rely on the promise of God, through the agency of the Holy Spirit, that he will bless his own truth, and that his word shall not return to him void.

An instance of the usefulness of a Tract to a young Lady in this vicinity, has just been reported to the Committee, which bears so striking a testimony, at once to the importance of the measures adopted by this Society and to the power of Divine grace, that they cannot deny themselves the pleasure of relating it.

"I transmit you, by request," says she, "a narrative of the effect produced on my own mind by the instrumentality of the Tract entitled the '*Young Cottager*,' which was presented me by a child under the age of seven years. On reading it, I was brought, as I trust, by Divine grace, to behold myself as a sinner—an enemy to God and holiness, justly exposed to his wrath, yet 'living without God and without hope in the world,' and travelling the broad road to destruction. When I compared my past life with the holy law of God, it appeared exceedingly sinful. I had transgressed against great light and knowledge—had 'cast off fear and restrained prayer.' It appeared that I was beyond the reach of mercy, and that it only remained for justice to cut me down, and make me, eternally, as miserable as I was sinful. For many days, my mind was filled with horror, and almost complete despair; when, at length, through the boundless mercy of God in Christ, as one of his faithful servants was pleading for me at the throne of grace, my burden and fears were sweetly removed; and with a joy and peace unknown before, I could say, 'Worthy is the Lamb that was slain.' Christ

was indeed to me, 'the chiefest among ten thousand, and altogether lovely.' These having been my exercises a number of months since, I can only add, that I have found, as I trust, by a blessed experience, that 'wisdom's ways are ways of pleasantness, and all her paths are peace.' I have to mourn over the remains of sin; and my prayer is, that the work of sanctification may be perfected in my soul.

"After submitting this humble sketch, permit me to urge upon you to exhort your Society not to be 'weary in well doing,' knowing that 'in due season they shall reap, if they faint not.' Doubtless, time will never disclose the benefit which many immortal souls may derive from your united exertions; but how happy the consideration, that on that day when all shall stand before the judgment seat of Christ, here and there one will be found at the right hand of the Judge, who, under God, will attribute their conversion to those means which have been used by your Society."

Your Committee cannot but feel their hearts respond to the language of this child, as they have reason to believe, of redeeming mercy; and they would earnestly invite the friends of the cross of Christ and of the souls of men, to give their efficient aid in promoting an Institution which is so signally blessed by God. Your Committee are now involved in a debt of more than one thousand dollars, yet the field is opening before them with brighter and brighter prospects. Our population is most rapidly extending, and multitudes are now almost entirely destitute of religious instruction, some of whom stretch out their hands to us and ask, with affecting interest, for Religious Tracts.

The Committee earnestly recommend the formation of Auxiliary Societies; and they believe that, on a little reflection, all will feel the importance of aiding the Parent Institution, in extending its efforts among those who are not favoured with the rich blessings of the Gospel. They are our brethren. They are members of our own community. They are bound to the same eternity with us. And we must meet them at the judgment.—And can we there see them with horror on their countenances, and

hear the righteous Judge pronounce upon them the sentence that drives them down to unutterable woe; and remember that we, while enjoying the richest gifts of Providence, did not do so much for them as to send them a Religious Tract, to tell them of the way of salvation, and warn them to flee from the wrath to come?

Brethren, while the Committee would be thankful that, in the short space of four years, this Society has done so much, they are compelled to feel that it is little in comparison with what we are encouraged and required to do, by the great Head of the church. We have only begun to occupy the field which spreads itself invitingly before us. The stations from which our Tracts are distributed are few in comparison with what they should be, and the circulation, from each station, is by far too limited. What blessings might we not hope for, if our publications were put into every family in our country, where all, in the moment of leisure, might be induced to take them, and hear what God, through them, will say. "What blessings might occur, in the course of Providence," says the excellent Montgomery, a man scarcely less distinguished as a poet, than as a friend of the religion of Jesus, "if these small but effectual calls to repentance were universally and abundantly distributed? We say *universally* and *abundantly*,—because, though a few Tracts, carefully scattered, may and must do good, yet what can be produced by supplies so disproportioned to the wants of mankind? but here a blade of grass, and there perhaps a flower, where all was barren before, and where all is still barren around: whereas to make the wilderness and the solitary place to rejoice, and the desert to blossom like the rose, we must, in our measure, imitate the bounty of our heavenly Father, who causes the sun in his progress to shine on every spot of land and sea, and his rain to fall on the rock and the highway, as well as on the fertile plain and the cultured garden. Tracts must be unsparingly and unceasingly disseminated, to produce extensive and permanent effects. How many have been warned, reprov'd, instructed, restrained, encouraged, strengthened, or established in faith, by the perusal of the thousands and ten of thousands of the little fugitive pieces, circulated by Tract Societies—can never

be known till the day of judgment ; but the records are in heaven, and there they will be held in everlasting remembrance. Spirits in glory, a million ages hence, may be telling their companions, what great things the Lord has done for them, on earth, by these humble instruments. If we knew of but one instance, in which, by such means, a sinner had been turned from the error of his way, we might safely calculate on many more ; nay, if we knew of none, we ought still to believe, that we might see the salvation of God,—remembering that, while it is our duty to plant and to water, it is He only, who giveth the increase. Having done *our* part, can we doubt that he has done *his* ? The casual reading of a single page in one of these pamphlets, may, under the blessing of God, be the earliest breath of a new birth unto righteousness ; the first step of a pilgrimage to the heavenly Jerusalem.

“A Tract lying in a cottage window is a preacher, with a message from God to every one who takes it up. This preacher will be instant in season and out of season ; it will wait patiently till it can deliver its message, and it will deliver it fully, faithfully, without apology, equivocation, or respect of persons ; it will fearlessly tell the truth, and we hope nothing but the truth : it will speak to the conscience, and it will teach the conscience to speak.”



## OFFICERS,

ELECTED MAY 27, 1818.

HON. WILLIAM REED, *President.*REV. JEDIDIAH MORSE, D. D. *1st Vice President.*MR. JOHN JENKS, *2d Vice President.*REV. JOHN CODMAN, *Corresponding Secretary.*REV. JOSHUA HUNTINGTON, *Recording Secretary.*AMOS BLANCHARD, Esq. *Treasurer.*SAMUEL FARRAR, Esq. *Auditor.*

## EXECUTIVE COMMITTEE.

REV. JEDIDIAH MORSE, D. D.

REV. LEONARD WOODS, D. D.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

AMOS BLANCHARD, Esq.

## STATE OF THE SOCIETY'S FUNDS.

|   |                   |
|---|-------------------|
| BALANCE due from the Society, May 26, 1817,   | 1,634,32          |
| EXPENSE for paper, printing, &c. from May 26, 1817, }<br>to May 27, 1818, . . . . . } | 1,721,04          |
|   | <u>\$3,355,36</u> |

RECEIVED, *from May 26, 1817, to May 27, 1818,*

|   |                   |
|---|-------------------|
| Donations . . . . .   | 52,22             |
| From the Agents of the General Depository for Tracts }<br>sold, &c. . . . . } | 2,214,63          |
|   | <u>\$2,266,85</u> |

Balance due from the Society May 27, 1818, . . . 1,088,51

AMOS BLANCHARD, *Treasurer.*

# FIFTH REPORT.

MAY 26, 1819.

It is with much satisfaction, that the Executive Committee have this opportunity to submit to the Members and Patrons of this Society, their Fifth Annual Report. In commencing this service, they would render thanks to the Author of all good, that their efforts have been so far crowned with his blessing. To his gracious Providence, their success should be ascribed. By his favour, the operations of the Society were at first commenced with pleasing prospects of extensive usefulness: and these prospects still animate the Committee.

During the past year, the Committee have published thirteen new Tracts: viz.

| No.   | Pages. |
|---|--------|
| 90. A Word in Season—Thoughts on Eternity—Hymn                  | 12     |
| 91. Two Letters of Pearsall, written after a dangerous sickness | 8      |
| 92. The Praying Negro   | 4      |
| 93. Address to Females, in favour of the Missionary Society     | 16     |
| 94. Interesting Conversion and exemplary Life of Mrs. Tooley    | 7      |
| 95. Home, or a short account of Charles Grafton                 | 16     |
| 96. The Sailor's Friend   | 8      |
| 97. A Parting Address to a Sabbath-School Child                 | 8      |
| 98. The New Birth   | 12     |
| 99. Sanctified Afflictions                                      | 16     |
| 100. Advice from a Master to his Apprentice,                    | 8      |
| 101. The Shipmates, a supplement to Conversation in a Boat      | 28     |
| 102. A Dialogue on Saturday Evening                             | 12     |

The whole number of

|                                   |           |
|-----------------------------------|-----------|
| Tracts published the past year is | 258,000   |
| Whole number from the beginning,  | 1,871,000 |

Your Committee have also, the past year, established the following new Depositories:

|                               |                                |
|-------------------------------|--------------------------------|
| <i>Exeter, N. H.</i>          | <i>M. Haliburton.</i>          |
| <i>Haverhill, Mass.</i>       | <i>Fisher Howe.</i>            |
| <i>Angelica, N. Y.</i>        | <i>Rev. Robert Hubbard.</i>    |
| <i>Utica, N. Y.</i>           | <i>Merrill &amp; Hastings.</i> |
| <i>Washington, Dist. Col.</i> | <i>Rev. James Lawrie.</i>      |

Of Depositories formerly established, five have been discontinued, making the whole number now in efficient operation, forty.

The Committee feel happy in stating that the establishment is rising. Its concerns are prosperous. New orders for Tracts are received from distant parts of the country. Tract Societies have been formed, and are forming in various places; and many individuals manifest a commendable zeal to purchase and distribute Tracts. By these means, the interest of the Society is promoted; though not to the extent, which is desirable. A larger capital is needed to enable the Committee to prosecute the business to the best advantage. It must be evident to every Member and Friend of the Society, that a large quantity of Tracts must constantly be kept on hand, in order to meet the wishes and expectations of those who would purchase. The series must also be increased by publishing new Tracts, or the interest and operations of the Society cannot continue in the progressive state, which must be desired by every friend to the cause. The funds of the Society must therefore be enlarged. And the Committee entertain no doubt but that this may be easily done. Thousands are ready to afford, in various ways, their aid, as opportunity shall present. And by the requisite support, this establishment may soon perform no inconsiderable part in disseminating Divine knowledge, and promoting good morals. Impressed with these considerations, the Committee would suggest the following measures for aiding this Society.

One is a more general and extensive *formation of Tract Societies*. Cannot this be accomplished with much ease? May not a Tract Society be formed in almost every town, or parish, or village? Would not such a Society be advantageously connected with every Sabbath School? These Societies, with little exertion, might annually collect twice as much money, as they would wish to expend in Tracts for their own use, or to distribute in their immediate vicinity. Having procured a sufficiency for those purposes, they might transmit their surplus monies to the Treasurer of this Society. This would enable the Committee to enlarge the sphere of their operations; and to

answer some pressing calls for Tracts, which they have hitherto been obliged to deny. It would also exceedingly facilitate the circulation of Tracts, wherever such Societies are formed.

Another measure, is an *increase of the funds of the Society, by donations and legacies.* These, of different sums, might be easily made by a great proportion of our fellow citizens. Who cannot contribute something to this Society, without diminishing his contributions to other charitable objects? If necessary, might not a little more economy be practised for this purpose? And would not such charity be profitably bestowed? Without disparaging other charities, may it not be said that peculiar advantages attend the circulation of Religious Tracts? Much is here done by small sums. And consequently it is in the power of many to promote this design more effectually than they could some other design. And here the affluent may at once put a mighty engine in motion. With a few thousand dollars, the influence of the American Tract Society might be soon extended, with great effect, from Maine to Florida, and from the shores of the Atlantic to unknown limits in the West.

A third measure is the *general circulation of Tracts.* This must chiefly devolve on the Christian community. To publish Tracts, and superintend the general agency of the business, will sufficiently occupy the time and attention of the Executive Committee. Nor can they so well distribute Tracts, in the various places where they are needed, as persons living in those places. They have neither the knowledge nor the means of doing it so advantageously. But, in every district of our country, there are those who can do it. By a little inquiry, they can ascertain what Tracts are most needed, and where they will be most likely to do good; and then distribute accordingly. How many of these "winged messengers," may thus be put in motion in different directions. Who is unable to give them circulation? Even ten cents will purchase 100 pages, or ten Tracts of different sizes. With a dollar, 1,000 pages, or 100 small Tracts may be purchased. A hundred Tracts might be read, or be heard, by more than a thousand persons, and be blessed as means of their salvation.

Let a person devote \$100 to this object ; and the interest of this sum would annually circulate 600 Tracts among thousands who are perishing for lack of knowledge. This is surely no trifling method of doing good. Who can think it beneath his attention ?

In the circulation of Tracts, persons of different occupations, may conveniently and successfully engage.

This may be done by ministers of the Gospel. What minister will not find it a pleasant thing to circulate Tracts among his people. It may give more interest to his pastoral visits, to distribute these as he goes from house to house. Impressions made by his conversation may be increased by the perusal of a Tract after he retires. In this way, he may gain the affection, and promote the improvement of children and young persons. Tracts, in some cases, he may give as presents ; and, in others, as small premiums. Some, of various kinds, may be loaned and returned ; and thus supply the want of other books, among those who are unable to purchase them. How many might thus derive great and lasting benefit from a few dollars' worth of Tracts ? And how much would a minister feel himself assisted and encouraged in his labours ?

In numerous places, destitute of ministers, there are active christians, and persons of benevolence, who can engage in this business. Every person of this description, by procuring and distributing Tracts, may enjoy the privilege of doing great good to his fellow men. He may be the instrument of reforming the vicious, enlightening the ignorant, and directing the lost and perishing to the Lamb of God for salvation. How much may an active female accomplish in the circle of her acquaintance, and especially among the rising generation, by these means of instruction and improvement ? What mode of doing good is more congenial to the female mind ; more delightful to the daughters of Zion ? By their affectionate kindness, by their familiar and pleasant remarks, they may have more influence than the other sex, in engaging the attention, and impressing the minds of young persons, as they put Religious Tracts into their hands.

In schools there is a good opportunity to distribute Tracts. Every teacher might well bestow them as re-

wards for punctual attendance, diligence in study, and good behaviour. While this excited a spirit of improvement in youth, it would also convey many Tracts into families, where they would be read with peculiar interest, and be likely to produce very pleasing effects. This mode of distributing Tracts claims the attention of Tract Societies, and benevolent individuals. These could easily furnish teachers with a sufficiency for distribution in schools. In prosecuting journeys, the pious and benevolent might scatter much of this precious seed; which, by the divine blessing, would yield an immortal harvest. A Tract given by a stranger, and accompanied with a serious friendly remark, might excite much attention in the receiver, and be blessed to his everlasting good. Who knows what immense benefit this kind of charity may produce? It is not confined to the individual who receives a Tract from a friendly stranger; but he wishes others to read what has been so useful to him; and he is anxious to fix their attention on the things of their future peace. And thus, by the blessing of God, the influence of a single Tract is felt through a circle of immortal beings, and extends to generations unborn.

In such benevolent designs, the Committee would not only animate the members of this Society to renewed exertions; but also earnestly solicit the generous and efficient cooperation of the liberal and affluent in different parts of our country.

BRETHREN AND FRIENDS:—*The number engaged in this good work is an animating consideration.* Among the Tract Societies of the present period, the Religious Tract Society in London holds the foremost rank. This was established in 1799. In 1813, this Society had distributed seventeen millions of Tracts. In each year since, the average number circulated is said to be about three millions. In the year ending May 1817, it was three millions and a half. The whole number of Tracts distributed by this Society is thought to exceed thirty two millions. These Tracts have been printed in fourteen different languages, besides the English, viz. Welsh, Irish, Manks, Gaelick, French, Dutch, Spanish, Portuguese, German, Danish, Finnish, Russian, Calmuck, and Chinese. This Society has

124 Auxiliaries within the limits of England. By its influence and aid, it has been instrumental of forming, in various parts of Europe, many Societies on principles similar to its own; making them fountains, from which small streams might receive a constant supply. Such are the Societies in Stockholm, Hanover, Berlin, Sleswick, Holstein, Elberfeld, Stutgard, Nurenberg, Frankfort, Neuwied, Koenigsfeld, Basle, Zurich, Berne, St. Gall, Scaffhausen, Lausanne, and Piedmont among the Waldenses; also at different places in Italy, Russia, and Finland. Some of the smallest of these Societies have published from fifty to one hundred thousand Tracts. Others have done much more. The Society at Stockholm, which was established in 1809, during the four first years from its formation, printed Tracts in the Swedish, Finnish, and Lap- anese languages; and circulated, in the same period, upwards of 400,000. It has since circulated several times that number.

The Church of England Tract Society, established at Bristol, in 1811, promises much for the cause. It has Auxiliaries in different parts of England and Ireland, and in several of the British Provinces.

The Liverpool Religious Tract Society has distributed, in two years and a half, upwards of 622,000 Tracts.

In the United States, there is a sister Society, whose exertions in the common cause are highly commendable. This is the New York Tract Society. It was formed in 1810. During the year 1815, it distributed 35,600 Tracts, including the number sold to other Societies. According to the sixth annual Report, the whole number of Tracts then published was 493,586. During every succeeding year, the number of Tracts published, has increased; and the prospect is, that in a few years, some hundred thousands will be annually published by this Society. Some of their Tracts are in the Spanish and French languages. Their English series contains 62 numbers; the Spanish four; and the French one. These have been distributed among the French and Spanish in our own country; in the West Indies; and some in South America.

The Committee believe that many thousands of Tracts have been published, in the United States, by smaller So-



cieties and benevolent individuals ; but they are not able to specify particulars.

How many are engaged in this noble enterprise ! And how cheering is the prospect of success ! Shall not your breasts glow with love and zeal ; and your hands abound in liberality ?

*The good effected is another animating consideration.* The beneficial effects of circulating Tracts can be known but very imperfectly in this world. The light of eternity must show how many have been converted from the error of their ways, or have been quickened in their christian course, or edified in the faith of the Gospel, by these silent monitors. They have vast influence where saving effects are not produced, in ameliorating the condition of families and nations. Mrs. Hannah More, it is supposed, has done more for the preservation of England, by her Cheap Repository Tracts, than did the celebrated Nelson, as a naval Commander, by all his splendid achievements. "No works tended more to counteract the delusive and irreligious spirit of the French revolution," than these above mentioned from her pen. And wherever her Tracts and others of a similar kind are circulated, they must tend to check the progress of error, to suppress vice and irreligion, and to counteract efforts to destroy civil and religious order. Their influence on the rising generation is incalculable. They take the attention and guide the youthful mind to a profitable course of reflection. They both amuse and instruct. Divine truth, when conveyed by interesting narrative or striking incidents, takes faster hold of the mind, is more easily retained, and has greater effect.

We have many accounts of hopeful conversions, which are to be traced to these small vehicles of truth as the means. A relation of them would much enrich the present Report. But your Committee will content themselves with relating only one instance, which has lately occurred in New England, and which, it is believed, has not been published.

As a respectable Physician, who had long been an avowed infidel, was reading the Tract entitled *The Praying Negro*, he was led to reflect that he possessed a very different temper from this pious person. When he was injured, he was disposed to seek revenge ; but this pious person,

when injured, found relief in prayer to God. This produced a conviction of his sinfulness, guilt and danger. He saw no hope of salvation by his own works; but felt himself a lost sinner. What then could he do, but look to that Saviour, whom he had so long rejected, as not worthy his regard. By faith in him, he obtained peace and comfort. He then collected his deistical books at home, and those which he had lent to his neighbours, and committed them to the flames. He found the Bible infinitely better. Recollecting one night that one of these books was lent to his Minister, he knew not how to sleep till it was burned; but as the night was dark and stormy he concluded to wait till morning. Then neither the severity of the storm, nor the infirmities of his age, prevented the execution of his purpose. When he asked for the book, the Minister was fearful that he might still doubt the truth and inspiration of the Scriptures, and so wish to read this book again. This had been his favourite author. But no sooner was it returned, than with much emphasis, he said, "In the presence of the Lord Jesus Christ and these witnesses, I now solemnly renounce all the errors contained in this book." He then cast it into the fire.—He since warns, with much affection and faithfulness, those whom he had before led astray, and entreats them to renounce their errors and embrace the Saviour. His exertions are not in vain. Christians are animated, and sinners alarmed.

Does a single Tract produce such effects? Who then is willing to be inactive? Who can withhold his aid?

*Much remains to be done.* This is another motive to liberal exertion. The work is still in its commencement; but little of its blessed fruits is yet seen. Still it is seed time; and the full harvest is yet to come. But the field is large; and with due cultivation, it promises a very rich harvest. *He that soweth bountifully, shall reap also bountifully.*

Lift up your eyes and behold the prospect before you. See the thousands and millions that need to be enlightened and turned to the Lord. Let their condition awaken your compassion, and rouse you to action. Never relax, but rather increase your exertions, until the whole land is filled with Divine knowledge, and righteousness, and peace.

## OFFICERS,

ELECTED, MAY 26, 1819.

HON. WILLIAM REED, *President.*REV. JEDIDIAH MORSE, D. D. *Vice President.*REV. JOHN CODMAN, *Corresponding Secretary.*REV. JOSHUA HUNTINGTON, *Recording Secretary.*AMOS BLANCHARD, Esq. *Treasurer.*

## EXECUTIVE COMMITTEE.

REV. JEDIDIAH MORSE, D. D.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

REV. JOHN CODMAN,

AMOS BLANCHARD, Esq.

## STATE OF THE SOCIETY'S FUNDS.

|   |          |
|---|----------|
| BALANCE due from the Society, May 27, 1818,   | 1,088,51 |
| Expenses of paper, printing, &c. from May 27, 1818, }<br>to May 26, 1819, . . . . . } | 1,619,44 |

\$2,707,96

## RECEIVED, from May 27, 1818, to May 26, 1819.

|   |          |
|---|----------|
| Donations . . . . .   | 22,13    |
| Loan . . . . .  | 1,000,00 |
| From the Agents of the General Depository for Tracts }<br>sold, &c. . . . . } | 696,73   |

\$1,718,86

|  |          |
|--|----------|
| Balance due from the Society May 26, 1819, for print-<br>ing, &c. and for Loan } | 1,989,09 |
|--|----------|

AMOS BLANCHARD, *Treasurer.*

## **SIXTH REPORT.**

**MAY 31, 1820.**

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**THE** race is not always to the swift, nor the battle to the strong. The Lord, in many instances, accomplishes important purposes by humble instruments and feeble means. This secures the glory of his name, and increases the admiration and joy of those, who love him in sincerity. The happy subjects of his grace have likewise a more lively sense of their immense obligations of love and obedience to him, who worketh all things after the counsel of his own will.

It is no disparagement to the more splendid operations of Missionary and Bible Societies, that so much good is effected by the circulation of Religious Tracts. Nor can it diminish those operations. It must greatly increase and strengthen them. Tract Societies are also aided in return. There is a reciprocal and combined influence, which will be mighty through God to the pulling down of the strong holds of sin and Satan, and the universal establishment of the kingdom of truth and righteousness.

The first projectors and liberal founders of this establishment must witness, with no ordinary satisfaction, its rising prosperity. Each revolving year brings fresh and augmented evidence of its vast utility. And who can doubt but that this Society may be regarded with peculiar interest, by future generations, as one of the means of evangelizing and saving the world.

The Executive Committee indulge the hope that a brief view of what has been done the past year, will animate the members and patrons of this Society to renew their zeal, and increase their exertions in the cause.

The Society are sensible that the plans and efforts of the Committee are chiefly directed to one point—the publishing of Tracts to such amount, and in such variety, that Societies and individuals in all parts of our widely extend-

ed country, may be supplied on the most advantageous terms for charitable distribution. For this purpose the Committee have felt that the capital of the Society must be much enlarged; and that when this should be done to a sufficient amount, the establishment, under a kind Providence, would be able to maintain itself for ages to come, or even to the end of the world. For instance, a given sum will print an edition of a Tract: when this edition is sold, the avails of the sale will print another edition; and so on, as long as the Tract shall be needed.

The Committee were so impressed on this subject, that they resolved to employ an Agent to travel through various parts of our country with a view of increasing the funds of the Society, and extending its operations. They accordingly engaged Mr. Louis Dwight for the term of twelve months. Mr. Dwight commenced his mission, the beginning of October last. He has been well received in the places which he has visited; and the Lord has inclined the hearts of many to promote, by their liberality, the great object of the Institution. The concerns of the Society were previously in a state of much embarrassment. The publication of Tracts was much retarded, and almost suspended for a time. But it was soon resumed with new energy, and 372,000 Tracts, embracing 62 numbers, have since been published. This revival of the business is to be attributed to the renewed and lively interest in the object of the Society, which was excited by Mr. Dwight's agency in Boston and other places. Should his efforts still continue to be crowned with success, and the patronage of the Christian community be further afforded, the friends of the establishment will have increasing cause of gratitude to the Father of mercies. By his smiles upon the operations of the Society, and its patrons and agents, the number of Tracts will continue to be increased, and to be more extensively circulated.

It may be gratifying to the Society to be informed, that in the last six months previous to the first of the present month, the number of Tracts published was a third greater than was published in the year preceding the last Annual Meeting.

The following new Tracts have been added to the series the past year: viz.



| No.  | Pages. |
|--|--------|
| 103. Every man the Friend or Enemy of Christ . . . . .                 | 8      |
| 104. History of Tracts . . . . .                                       | 28     |
| 105. The Happy Waterman . . . . .                                      | 8      |
| 106. Pause and think, "Am I a Christian?" By Rev. J. Alleine . . . . . | 24     |
| 107. Little Henry and his Bearer . . . . .                             | 32     |
| 70. Scripture Extracts . . . . .                                       | 20     |

The last Tract supplies the place of Rev. Dr. Beecher's Address. The Tract No. 34 will also, in future, be published in smaller type, which will reduce it from 60 pages to 28; and the remaining 32 pages will be supplied by

|  |    |
|--|----|
| 34. Part II. A Memorial for Sunday-School Boys . . . . .   | 16 |
| 34. Part III. A Memorial for Sunday School Girls . . . . . | 16 |

These will immediately be put to press.

|   |           |
|---|-----------|
| The whole number of Tracts published the past year is | 383,000   |
| Whole number from the beginning                       | 2,254,000 |

Nineteen new Depositories have the past year been established in the following towns: viz.

|                                   |                            |
|-----------------------------------|----------------------------|
| <i>Brunswick, Me.</i>             | Joseph Griffin.            |
| <i>Eastport, Me.</i>              | Abiel Stevens.             |
| <i>Hallowell, Me.</i>             | Gow & Lincoln.             |
| <i>Newport, N. H.</i>             | Rev. James R. Wheelock.    |
| <i>Brattleborough, Vt.</i>        | Rev. Jonathan Magee.       |
| <i>Beverly, Mass.</i>             | Israel Trask.              |
| <i>Pittsfield, Mass.</i>          | Josiah Bissell.            |
| <i>Williamstown (Will. Coll.)</i> | Isaac Oakes.               |
| <i>Chelsea, Con.</i>              | Thomas Robinson.           |
| <i>Pomfort, Con.</i>              | Rev. James Porter.         |
| <i>Brownville, N. Y.</i>          | Rev. Phineas Smith.        |
| <i>Cambridge, N. Y.</i>           | Rev. Nathaniel S. Prime.   |
| <i>Johnstown, N. Y.</i>           | Rev. Elisha Yale.          |
| <i>Rochester, N. Y.</i>           | Everard Peck.              |
| <i>Alexandria, Va.</i>            | James & A. Douglass.       |
| <i>Norfolk, Va.</i>               | John M <sup>r</sup> Phail. |
| <i>Staunton, Va.</i>              | Joseph Cowan.              |
| <i>Edenton, N. C.</i>             | Thomas Brownrigg.          |
| <i>St. Louis, Missouri,</i>       | Rev. Salmon Giddings.      |

The whole number of Depositories in operation is now fifty seven, and the sales have much increased. From this it is manifest, that greater interest is excited in favour of the Society, and a much larger number of its Tracts have been put in circulation.

As the agency of Mr. Dwight is not closed, a report of his labours and success must be reserved to a future o<sup>r</sup>

portunity. The Committee would however advert to one interesting circumstance attending his exertions. This is the increase of the Life Members of the Society. By means of a Circular, which he has addressed to Ladies in various towns, the daughters of Zion have generously contributed the requisite sum to constitute their respective Ministers members of the Society for life. It is much to be desired that this very laudable practice should very generally prevail. It will both increase the attachment of the minister and members of his flock to each other, and excite in their minds a more lively interest in the concerns of this Society. And should the privilege, which the constitution allows, of taking back a part of the money in Tracts, be generously relinquished for the benefit of the Society, the contributors might have the additional satisfaction of reflecting that the \$20, which they have given, will keep a Tract of four pages in circulation as long as it shall be wanted;—or such sums united, would print any other Tract in like manner.—The Committee trust that this suggestion will be well received, and that instead of diminishing the funds of the Society, such generous benefactors will by a little additional effort make purchase of as many Tracts as they or their beloved Minister may wish to distribute. And will it not be far more satisfactory to their benevolent minds, to pursue this course, than to have the greater part of their donation immediately withdrawn, so that the Society shall have no further benefit from it?

The principle here disclosed deserves particular attention; for it is found to be of vital consequence to the great object of the Society. This object, it will be remembered, is to establish and keep good a General Tract Depository of such magnitude, as shall promptly meet all the demands of numerous purchasers. Let every donation remain unbroken and entire, and the grand object of the Society will soon be secured. But if donations are broken, and in a great measure taken back, the Society may not only have to struggle with embarrassments for years to come, but the General Depository will also fail of answering its design. Besides; a donation will be far more useful to be employed in printing successive editions of a Tract, than to be mostly expended in the immediate dis-



tribution of Tracts ; when this distribution might very easily be made by other means.

The Committee have adopted another measure of considerable consequence. Such has been the desire to obtain all the series of our Tracts in bound volumes, that the Committee have determined to bind a thousand complete sets in neat binding. The five volumes will be lettered and numbered ; and will be sold at such a moderate price, as to induce a ready sale. It is expected that this measure will soon be executed.

The Committee have no wish to deviate materially from that simplicity of design, which has been hitherto pursued. Nor do they think it needful. Still they apprehend that some peculiar advantages might result to the Charitable Institutions of the present day, if some new measures were adopted. It is their settled conviction, that the want of information much prevents the success of benevolent designs to spread the Gospel. A great proportion of the people in various sections of our country know but very little of the operations of the American Board of Commissioners for Foreign Missions ; or of the American Education Society ; or of Bible and Missionary Societies generally. Many have strong prejudices against things of this kind, which more enlarged, correct information would much remove. The Committee have therefore thought it very desirable to be furnished with the means of publishing some new series of Tracts, which should be devoted to these benevolent objects. For instance ; let a Tract be published annually for the American Board of Commissioners. Let the first Tract in the series comprise a summary history of the operations of the Board to the present time ; and let each succeeding number contain the principal events of the year, with such appeals to the heart and conscience as shall serve to enlist every one in the cause. Let a similar series of Tracts be devoted to the interests of the American Education Society. Let another series be devoted to Domestic Missions ; and another to the cause of Bible Societies. These Tracts, instead of being sold by the General Agents, like the other publications of the Society, should be gratuitously distributed by them through the medium of Auxiliary Tract Societies and

other purchasers. In this way, these Tracts would be more widely dispersed, and with far less trouble, than these Institutions could disperse them. And such a plan would greatly promote the sale and circulation of other Tracts. It would be very gratifying to a purchaser to have some of these new series put into his bundle to scatter in his journey, or among his neighbours at home.—The Committee are not without hope that something of the kind will be accomplished. The greatest difficulty is the want of funds. But cannot these be furnished?

The Committee see no cause to relax their exertions for want of success. But they are animated to proceed with increasing zeal and energy, by the frequent testimony they receive, that God blesses the truth which they are the means of disseminating. Instead of now giving extracts of correspondence in confirmation of this, the Committee would rather direct your attention to a Tract, which has been recently published on this subject. It is a History of Tracts, of 28 pages. It discloses more interesting facts, than we have ever seen in any other publication of equal size. No one, it would seem, can rise from the perusal of it without a deep conviction of the utility of Tracts, or of his duty to disperse them. Here you see the most striking evidence of their blessed effects on seamen and soldiers. Men, hardened in sin, and who had long withstood powerful attacks of Divine truth, are subdued by these lighter weapons. These, like David's sling and stone, have eluded the armour in which they gloried, and pierced their souls with such wounds, as none but Jesus can heal.—You see hoary-headed sinners brought to the feet of the Saviour by these simple means. The poor are enriched with gold tried in the fire; and the ignorant made wise unto salvation. These are great effects from little causes. They both display surprising grace, and show what immense good may be done by means, which are too often overlooked. Who has not within his reach these means of saving fellow sinners from eternal death? Who cannot apply them?

The history of particular Tracts is no less interesting. Three are noticed in the Tract before us. These are "Sixteen Short Sermons;" "The Dairyman's Daughter;"

, "the Swearer's Prayer." These Tracts have been remarkably blessed. Few men have seen such fruits of their labor, as the Rev. Mr. Richmond, the Author of the *Peasant's Daughter*. "*Seven hundred thousand* of this interesting narrative have been printed in Russia, France, many, Sweden, Finland, England, and America." Many have been already converted by it; and thousands more ascribe their salvation, under Divine grace, to this affecting account of a poor sinner saved by the blood of the Lamb.—The Swearer's Prayer is a Tract of only four pages. It costs but four mills: five of them can be had for only two cents. But it has been a powerful arrow in the Lord's quiver. Between the joints of the harness, it has many times reached the heart. Pungent conviction has not succeeded by saving conversion; and lips, long dead with oaths and curses, have thenceforward proclaim the wonders of redeeming love.—Of this Tract, seven millions, amounting to 44,000 copies, have already been published for this Society. As these have been very widely dispersed, their blessed effects cannot be immediately known. Time, but especially eternity, will reveal them to our admiration and joy. The subject before us is so serious, that the one half cannot now be told. A scene is just begun to open, which will disclose far greater things, than you have yet beheld. Is its commencement so serious? What will be its consummation? What wonders in future ages unfold?

The immortal harvest will bear proportion to the seed sown. As a man soweth, so shall he reap. But the harvest, through Divine mercy, will be exceedingly great. It may be a hundred, or even a thousand fold greater, than our fondest hopes anticipated. The conversions, which are the means of effecting, may be the commencement of a series, which may be increased far beyond your present expectations. You give a Tract to a neighbour, or to a stranger, which is blessed to his conversion; he is made an instrument of converting others; each of them is made successful in turning others from the error of their ways; and so the work spreads, by the grace of God, on the train of events which you commenced, until the souls converted become exceedingly numerous. The rivulet becomes

a broad, majestic river.—The Tract, which you publish, is circulated in every direction: and the effects which it produces are vastly multiplied from year to year. An increasing number arise, and bless the name of the generous benefactor, who contributed so much to the salvation of their souls. Some of these publish other Tracts; which by the Divine blessing, produce like effects in augmented ratios. But human calculation fails. None but the eye of Omniscience can discover all the fruits of your pious efforts, of your christian liberality.

Yours is a privilege highly exalted. Thousands now in glory, labored and toiled in their day, but with no such means of doing good, as are put in your power. Your nearness to the millennial days, greatly increases the influence you may have in the conversion of the world. You can sow more bountifully, and in a far wider field; and the more abundant showers of Divine grace will cause the seed sown to be immensely more productive than in past ages.

Are there no peculiar obligations imposed by these things? Can you free yourselves from these bonds? Shall these motives be lost upon you? Then it had been good for you to have lived in the dark ages, and not have witnessed the flood of light, which God is now pouring upon this long benighted world. But, beloved Brethren, we are persuaded better things of you. Surely you will take hold of this good work in earnest, and pursue it, with most animating hopes that the kingdoms of this world, will soon become the kingdom of our Lord and Saviour Jesus Christ.

## APPENDIX.

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Among the friends and benefactors which have been raised up to the Society the past year, when pecuniary aid has been so much needed, are a few of the poor of this world, whose efforts to promote the interests of the Society, the Committee believe are worthy of remembrance.

The first is of a Female, who has long resided in a respectable family and received a weekly compensation for her services; and on learning the usefulness and wants of this Society, told the lady with whom she lived, that she had resolved to give twenty dollars, which she had laid aside for other purposes, to print the *carer's Prayer*. The donation was accordingly presented in a noble and affectionate manner, and with an earnest desire that might be the means of good, especially to the unhappy beings who profane the name of their Maker.

Not long after the above, the Agent of the Society was directed to a house in a retired street in one of our large towns. His connection with this Society was made known to a lady in whose dress and appearance simplicity and neatness were happily united, when the following conversation occurred. "But who," said she, "sent you here?" "The Lord, I hope," he answered. "Well," said she, "I believe he did; do tell me something about the Tract Society." He began to state particulars, but soon saw the subject was familiar to the lady; and added that he was glad to find it unnecessary to delay his business, to mention all the circumstances of the Society. "But," said she, "stay a moment." She went to her chamber, returned, and put a bill in his hand which he saw to be twenty dollars! "What does this mean?" said he. "I will tell you what it means. I was reading in the Boston Recorder of a female that works for a dollar a week, giving twenty dollars to the Tract Society; and I went into my chamber, and laid it into my drawer for the same object, and have been waiting two or three weeks, for some one to call and take it."

On the arrival of the ship *Exeter*, on board of which, during her voyage, there had been great seriousness among the sailors, Capt. \_\_\_\_\_ invited the Agent of the Society to meet his men, and converse and pray with them. Before his departure, it was made known that he was endeavouring to increase the funds of this Society;—one of the honest tars stepped forward and said, "There is one dollar." Another gave three; another, three; another, five; another, whose first serious impressions had been made by reading a tract, gave ten; and the Captain, twenty. Thus making a donation of forty two dollars from this little church of six members. Let

the sister churches look at this example, and go away and do like wise.

*The following facts are communicated by a Gentleman, who has been made acquainted with them during the last winter.*

The Rev. Dr. B—— presented a Tract to a young woman of his society, to whose salvation it was made effectual. A poor woman in M—— traces her first serious impressions to the reading of a Tract. Two ladies in S—— were led to the Saviour by the same means. A lady in N——, who was teaching school in the country, picked up a Tract which was dropped for the children, by a passenger in the stage. It was the means of her conversion.

*The following is from a Sailor.*

"I think I am persuaded, that the Religious Tracts are of great use. I carried some to sea with me, which were read by the seamen, with solemnity and attention, and were instrumental of bringing two of the Ship's company to a sense of their awful state of sin and misery, and of their need of sanctification by our Lord and Saviour Jesus Christ. I therefore subscribe three dollars for the support of that blessed institution."

A MARINER.

*From an aged Gentleman, employed to pass through the country with Bibles and Tracts.*

A young woman in Vermont, who appeared to be under an awful gloom, on account of her undone state by nature, so that she could hardly take care of her little family, received from me a large number of Tracts. When I returned, after distributing Tracts almost every house, and to every person I met by the way, many of whom received them in love and thankfulness, I called on the woman. She appeared very differently from what she did before. She was solemn, but not melancholy; cheerful, but not light. She said that the books, which I left, had been blessed of God to her soul.

*Extract of a letter from Mr. P—— of Woodville, Mississippi, dated November 30, 1819.*

"The only good effects, arising from the distribution of Tracts which have come to my knowledge, are three, and those confined to my school. Three of my pupils have hopefully been made subjects of divine grace by the instrumentality of these silent messengers of truth. For this I thank my God.—Yours affectionately, R. P.



## OFFICERS,

ELECTED MAY, 1820.

HON. WILLIAM REED, *President.*REV. SAMUEL WORCESTER, D. D. *Vice President.*REV. JOHN CODMAN, *Corresponding Secretary.*REV. RICHARD S. STORRS, *Recording Secretary.*AMOS BLANCHARD, Esq. *Treasurer.*

## EXECUTIVE COMMITTEE.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

REV. JOHN CODMAN,

REV. JOSEPH CHICKERING, of Woburn.

AMOS BLANCHARD Esq.



## STATE OF THE SOCIETY'S FUNDS.

|  |                   |
|--|-------------------|
| BALANCE due from the Society, May 26, 1819,  | \$1,989,09        |
| Expense of paper, printing, &c. from May 26, 1819, }<br>to May 1, 1820, including interest on loan } | 2,193,23          |
|  | <u>\$4,182,32</u> |

## RECEIVED, from May 26, 1819, to May 1, 1820.

|  |                   |
|--|-------------------|
| Donations . . . . .  | *\$545,16         |
| Two loans of \$500, each . . . . .                         | 1,000,00          |
| From Agents of the General Depository for Tracts sold, &c. | 1,418,07          |
|  | <u>\$2,963,23</u> |

|  |          |
|--|----------|
| Balance due from the Society for printing, &c. | 1,219,09 |
| Due on loans . . . . .                         | 2,000,00 |

|  |                   |
|--|-------------------|
| Balance due from the Society, May 1, 1820, | <u>\$3,219,09</u> |
|--|-------------------|

AMOS BLANCHARD, *Treasurer.*

\* In addition to this amount of donations, the Society received two loans of \$500, each, together with use of loan of \$1000, previously made, all without interest for one year.



## SEVENTH REPORT.

MAY 30, 1821.

WITH gratitude to the God of all grace, for his continued smiles upon this Society; and with devout acknowledgment of him, to whom they are indebted for all its prosperity, the Executive Committee present their Seventh Annual Report. It will be recollected, by those who heard the last Report, that, in consequence of the embarrassed state of the funds, and the numerous calls for Tracts, which the Committee were unable to satisfy, they had appointed Mr. Louis Dwight, as an Agent, to travel through various parts of the country, and solicit donations, to increase the funds, and extend the operations of the Society.

He was commissioned for the term of one year. As that term had not expired at the last Annual Meeting, a report of his agency was deferred to this time.

Mr. Dwight began his labors in Andover, and before leaving that place, obtained about \$400. He then visited Boston, where he obtained about \$1200. He also obtained two loans, of \$500 each, without interest, for one year. He then visited Salem, and Newburyport; and from those places obtained about \$600. He also obtained, in Newburyport, a loan of \$1000, without interest, for one year. He then prepared the "History of Tracts," which forms No. 104 of the Series. Of this Tract 14,000 copies have been published; and have been the means of exciting much interest in the objects of the Society.

He then visited various places in New Hampshire, Maine, Mass., Rhode Island, Conn., Vermont, Canada, and New York. Wherever he went, the blessing of God seemed to attend him. He was received with kindness—peculiar interest was excited in the objects of this Society, and his labours were crowned with success. In addition to obtaining donations, he was instrumental in increasing the number of Depositories and extending the circulation of Tracts. He formed numerous Tract Societies, and greatly increased and strengthened many which were already formed. He also addressed letters to hundreds of

persons whom he was not able to see, and made known the object and the wants of this Society.

More than a 100 persons since the commencement of his agency, and 87 of them during the last year, have become Life Members of the Society. Of these 78 are ministers of the Gospel—and 72 of them have been made Life Members by benevolent individuals, or Societies, in their respective parishes; a great proportion of them by Females, whose lively interest in the objects of this Society, and whose benevolent efforts for its prosperity, shall be told to all generations, for a memorial of them.

The whole amount of monies received by the Treasurer since the commencement of Mr. Dwight's agency is \$4,137,17.

By this assistance, which the Committee would acknowledge with gratitude to the Father of mercies, they have been enabled to prosecute the objects of the Society with increasing energy and effect.

They have published, since the last Annual Meeting, 27 new Tracts, constituting an entire volume, and completing six volumes of the Society's publications. They are the following:

| No.  | VOL. VI.  | pages. |
|------|---|--------|
| 108. | True Prophecies, addressed to all whom they may concern | 12     |
| 109. | The Way to Happiness                                    | 4      |
| 110. | History of Edward Poole and George Crosby               | 16     |
| 111. | The Two Lambs—Hymn                                      | 12     |
| 112. | History of Peter and John Hay                           | 12     |
| 113. | Questions and Counsel. By Dr. Green                     | 4      |
| 114. | The Busy Bee. By Mrs. Sherwood                          | 8      |
| 115. | Catherine Haldane                                       | 20     |
| 116. | The Sabbath Scholar                                     | 8      |
| 117. | Important Questions—Hymns                               | 12     |
| 118. | The Strayed Lamb  | 4      |
| 119. | The Sabbath School Remembrancer—Little Hannah           | 12     |
| 120. | Heaven Lost. Extracted from Baxter's Saint's Rest       | 16     |
| 121. | On the Lord's Prayer                                    | 8      |
| 122. | The Assizes—Hymn  | 8      |
| 123. | The way to Convert a Cottage into a Palace              | 8      |
| 124. | Address to the Sabbath Breaker                          | 4      |
| 125. | Fatal Effects of Ardent Spirits. By E. Porter, D. D.    | 28     |
| 126. | The Heavenly Pilot—Hymns                                | 8      |
| 127. | The Two Sisters. By Mrs. Sherwood—Hymns                 | 12     |

|   |    |
|---|----|
| 128. Poor Sarah, an Indian Woman . . . . .                      | 8  |
| 129. The Two Apprentices—Address to Youth . . . . .             | 8  |
| 130. The Richmond Alarm . . . . .                               | 4  |
| 131. Saving Faith. Abridged from Thomas Boston—Hymns . . . . .  | 12 |
| 132. The Power of Grace, or History of Anna Emery . . . . .     | 24 |
| 133. The Life of Emelia Geddie—Hymns . . . . .                  | 24 |
| 134. Eternity of Future Punishment. By Rev. A. Fuller . . . . . | 12 |

Besides the above, the Committee have issued editions of 51 other Tracts, making the whole number of

|                                 |           |
|---------------------------------|-----------|
| Tracts published the past year  | 468,000   |
| Whole number from the beginning | 2,722,000 |

The Committee have also procured another Tract to be published, and one of a different kind from what they have ever published before. It is a Tract of 48 pages, made up principally of facts relative to the present state of the world, with a Calendar or astronomical Diary prefixed to it. It is entitled, "The Christian Almanack." The Committee were informed by a company of respectable printers that they would print and circulate such a publication, provided the Committee would furnish the copy, and that they would devote the avails of it to this Society. The Committee therefore furnished the copy. And although it was late in the season before it was published, yet through the laudable exertions of the printers, and the numerous friends of the Tract Society, there has been a circulation of more than 14,000 copies. And although the Committee are not able to state the sum, yet they believe that something valuable will accrue from this measure to the funds of the Society.

The Committee are now preparing another copy of a similar Tract, which they hope will be still more worthy of the public patronage; and which they intend soon to publish.

It will contain, in addition to all that is valuable in other Astronomical Diaries, a great collection of facts, relative to the present state of Christian, and Heathen countries; and a condensed view of all the Benevolent Societies, and their operations for evangelizing the world. It will also contain useful directions to farmers, mechanics, and all descriptions of persons, and will be a truly valuable little manual for every family throughout the country. And

from the many inquiries made, from various parts of the country, concerning this Tract (in consequence of the one published the last year) the Committee cannot but expect that the circulation of it will be extensive. They intend, if there should continue to be a call for such a Tract, to print one of this kind yearly, and to number them in a separate series. In seven years, they will make a volume, which may be bound, and which will conform in size and appearance to the other volumes of Tracts.

The Committee have also procured 1,000 sets of the five first volumes of Tracts, to be bound; and 200 sets of the last volume; that all who wish, may be supplied with complete sets. These volumes contain each about 300 pages. They are bound in strong and neat full binding; gilt and lettered; and sold at fifty cents a volume.

The Committee cannot but view it as exceedingly desirable that a complete set of Tracts should be possessed by every family.

Few books, if any, beside the Bible, contain, within the same compass, so much moral and religious truth. Few, if any, present it in such an interesting and impressive form; and few are calculated to be so useful, especially to the young. Some of the most benevolent, active persons now on the stage, attribute their first serious impressions, to the reading of Tracts, in childhood.

In what way can a parent lay out three dollars for his children to greater advantage; or with a greater prospect of promoting their salvation, than in furnishing them with six volumes of Tracts—containing no less than 1800 pages, of the most interesting instruction, and in the very form, in which it has already been blessed to the salvation of thousands?

The Committee have also established, during the past year, fourteen new Depositories, in the following towns:

|                              |                          |
|------------------------------|--------------------------|
| <i>Champlain, N. Y.</i>      | Rev. Joseph Labaree.     |
| <i>De Kalb, N. Y.</i>        | Gen. Thomas B. Benedict. |
| <i>Ogdensburg, N. Y.</i>     | John Fine, Esq.          |
| <i>Plattsburg, N. Y.</i>     | Rev. Samuel Whelpley.    |
| <i>Saratoga, N. Y.</i>       | Rev. Darius O. Griswold. |
| <i>Georgetown, Dis. Col.</i> | Robert Ober.             |
| <i>Petersburgh, Va.</i>      | Joseph Thayer.           |
| <i>Richmond, Va.</i>         | Nathan Pollard.          |



|                              |                        |
|------------------------------|------------------------|
| <i>Raleigh, N. C.</i>        | William Shaw.          |
| <i>Chapel Hill, N. C.</i>    | Prof. Elisha Mitchell. |
| <i>Marietta, Ohio,</i>       | Mrs. B. Putnam.        |
| <i>Detroit, Mich. Ter.</i>   | Lemuel Shattuck.       |
| <i>Green Bay, Mich. Ter.</i> | Maj. Matthew Irvin.    |
| <i>Montreal, L. Canada,</i>  | William Hedge.         |

The whole number of Depositories now belonging to the Society is seventy one : viz. 10 in Mass. 6 in Maine, 7 in N. Hampshire, 5 in Vermont, 6 in Conn. 1 in Rhode Island, 14 in N. York, 5 in Virginia, 2 in the District of Columbia, 4 in North Carolina, 3 in Ohio, 1 in Kentucky, 1 in Tennessee, 1 in Georgia, 1 in Mississippi, 1 in Missouri, 2 in the Michigan Territory, and 1 in Lower Canada.

Each of these Depositories is under the care of an Agent, appointed by the Committee, who receives the Tracts, becomes responsible for them, and when they are sold, returns the money and receives a new supply of Tracts. Every agent is entitled to 10 per cent upon all the Tracts which he sells; and is at liberty, if he chooses, at the close of his agency, to return all Tracts which remain unsold. Each Depository supplies numerous Tract Societies, and individuals, with Tracts at one mill a page, for their own use, and gratuitous distribution.

Thus the Society has 71 fountains, each of which is supplying numerous streams, which are continually, and in every direction, carrying the waters of life over many a barren desert.

Weary pilgrims who are traversing those deserts, and perishing with thirst are, by hundreds, daily meeting with these waters—they drink, and are refreshed. They are strengthened—and many of them will *never* thirst. The water which they receive, will be in them, “a well of water springing up into everlasting life.”

It must be evident, however, to all, that these Depositories must be kept constantly supplied; and to meet the numerous calls which are made upon them for Tracts, it is important that they should be supplied with all the variety which the Society have published; and in such quantities, that they will not need to send to the General Depository, oftener than once a year. This will lessen the

trouble of Agents—lessen the expense of transportation, and at the same time give greater encouragement to purchasers. It will enable Agents to meet promptly every demand, to afford the greatest variety, and at the least expense.

But if any Depository is not able promptly to meet the demand for Tracts, those who wish to distribute them are discouraged, and their efforts will cease. And if you urge others to form Tract Societies, you are immediately met by the objection, "If we do, we cannot obtain Tracts." And some important Tract Societies have actually been dissolved, and many more have been rendered almost useless, on account of the difficulty of obtaining Tracts. They have sent to the nearest Depository, at the distance of 20, and perhaps 40 miles, and have from time to time, been disappointed, until their efforts have ceased. And the Committee are becoming every year more and more impressed with the necessity of having every Depository constantly supplied. This, like energy at the seat of life, will promote circulation throughout all the surrounding region.

But in order to afford this supply, the *General Depository* must be kept constantly full. If there is a want here, it will be felt to the extremities of the system. An Agent, for instance, applies to have the Depository at St. Louis replenished. He may have formed numerous Tract Societies, and with much trouble to himself, have raised monies; but if he cannot obtain Tracts, he is discouraged—all his efforts are palsied, and the system of efforts which he has put in operation, will in a short time stop. At the same time there are calls upon the Depository from various other places, and if they cannot be promptly supplied, the effect on them is the same. The system then cannot go forward with energy and effect, unless the General Depository be kept constantly full. This is the fountain which must supply all other fountains, and through them, all the streams. But to keep this Depository constantly full, requires a larger capital than the Society have yet been able to obtain.

The various Depositories, on an average, ought to have continually on hand, at least \$100 worth of Tracts. This,

to supply only our present number, would require \$7,000. And to keep the General Depository so full as to be able promptly to supply them, would require Tracts to the amount of, at least, \$7,000 more.

There are now in the Depository, Tracts to the amount of \$4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the Tracts which are now on hand, the Committee have been obliged to incur a debt of more than \$2,500.

Thus with only their present number of Depositories, in order to keep the system in the most efficient operation, they need a capital of at least \$14,000.

And yet there are many extensive regions of our country, and those too, the most of all destitute of moral and religious instruction, where there are no Depositories, and where Tracts are almost entirely unknown. To supply these regions would require at least 70 Depositories more, and the capital of the Society would need to be proportionably increased.

It will always be embarrassing to the Society, to be in debt for Tracts which it is needful to have on hand, in order to supply Depositories. But if it can obtain a capital equal to that amount, it may then, on that scale, continue to support itself. It may without additional funds continue to circulate its thousands, and hundreds of thousands of Tracts, annually, to the end of the world.

In addition to establishing Depositories, the Committee have had numerous and pressing applications for Tracts for gratuitous distribution. Some have been from seamen, some from missionaries, and many from the destitute parts of our country. But for want of funds the Committee have not been able to supply them. One of these applications, however, is peculiarly worthy of notice. It is from the Rev. Gordon Hall, Missionary at Bombay, in India. "I want," says he, "a complete set of Tracts for my own use, and a large quantity for distribution. It has often occurred to me that your Society, and other Tract Societies in America, might extend their operations to this country with great advantage, and that it might have a very happy influence both here, and at home. The populous countries of the East, with their various re-



ligions and languages, open an immense field for the operations of Tract Societies, as well as Missionary Societies. And should Tract Societies see fit thus to extend their operations, it would form an additional bond of union, binding the Eastern nations still more closely to the hearts of christians in the West, and would I think promise well for the cause of our great Redeemer.

For similar reasons I think that the American Bible Society should extend its operations here, as well as elsewhere, among the heathen, as God shall open the way. Let Missionary Societies, Bible Societies, and Tract Societies draw the bonds of Christian union still closer; their harmony will thereby be more perfect—their operations more efficient, and the result more glorious. Let them enter into partnership, and all extend the cultivating hand to the same field. Let Missionary Societies send and support Missionaries—let Bible Societies provide Bibles—and let Tract Societies provide Tracts. Thus each may labour, upon the same spot, without interference and greatly to the encouragement of all.”

Thus writes this excellent missionary, after labouring, with unwearied diligence, for seven years, in spreading the Gospel among the heathen.

And the Committee could not but regret that they were not able to grant him an immediate supply. He needs a quantity of Tracts every time he makes an excursion into the country. And this is the case with every missionary, in every country, who travels among a people that can read.

And could all missionaries be supplied with a complete assortment, they might probably do as much good by the distribution of Tracts, as by all their other labours.

This is the case especially in India. A strong feeling of doubt and uncertainty exists in a large portion of the natives respecting their own opinions, and practices. Many have come to the conclusion that their system of idolatry is *vain*; although they have not yet courage to renounce it. Many more are halting between two opinions; and all seem to be aware that an important crisis is approaching. This state of things presents a field, peculiarly encouraging for the distribution of Tracts.

And, writes an English missionary from that country, millions of Tracts might be scattered with the prospect of an abundant harvest.

Several persons have been to the missionaries, who stated, that they had come two hundred miles on purpose to get a sight of the Tracts.

An immense field is opening also for the distribution of Tracts in Canada, in Louisiana, and in East and West Florida.

With the blessing of Him who has raised up this Society and hitherto prospered it beyond all human expectations, the Committee cannot but hope that the time is approaching, when they shall be able to supply them.

They hope that the time is approaching when every missionary in our country will be supplied—and as Tracts shall be needed, every missionary who goes from our country to the heathen.

But for this, there must be a great increase of funds. And where, the Committee would ask, where on earth, can funds be employed to greater advantage, than by this Society?

There are several considerations which must, when duly examined, give this Society a strong hold upon the hearts of all benevolent persons in our country.

The first is, its *extended operations, the ease and effect with which it may operate upon millions of minds.*

Suppose the Society has 100 Depositories, (only 29 more than it now has,) placed at equal distances throughout our country. Suppose that around each of these Depositories are 20 Tract Societies, and 100 individuals who wish to purchase Tracts.

Suppose the Societies purchase each \$20 worth in a year, and the individuals only \$2 for their own use and gratuitous distribution. Each Depository will then circulate annually 60,000 Tracts. And the 100 Depositories will circulate annually 6,000,000.

Here then will be six millions of preachers of righteousness annually going forth and beseeching persons of every description, from the little child up to the hoary head of age, to turn unto God and live.

The next consideration is, *The immense call for Tracts.*

Some may suppose, that if this Society should circulate 6,000,000 annually, the country would soon be supplied. But the country cannot be considered as supplied till each family has, at least, one set of Tracts.

Should the Society continue to circulate 6,000,000 annually, they could not furnish even one set to a family, of what they have already published, in less than 40 years. And as Tracts, if used by a whole family, would not last on an average more than 20 years; this rate of circulation would never supply them, even if the number of families should never increase. But as the number of families is rapidly increasing, and to an extent beyond what 6,000,000 of Tracts in a year would supply, the number of families which must still be destitute, will continue to increase.

This calculation regards simply our own country. And yet we are but little more than one to a hundred among the inhabitants of the earth; all of whom are as needy as ourselves, and vastly the greater portion of them, far more so. The demand then for Tracts will continue to increase; and without vastly greater efforts than have ever yet been made, can never be supplied.

Another consideration is, *The great amount of good which may be accomplished, by small means.*

A man gives to the funds of this Society \$100. This may furnish 30,000 Tracts of 4 pages each, and place them in all the Depositories throughout the country. Thus with \$100 he may speak to 30,000 persons. Suppose each of these Tracts goes into a family, and is read by 5 persons. He then speaks to 150,000 persons, and as effectually perhaps as he would were he personally to address them. And if each Tract is lent in the neighbourhood and read by 10 persons more, he speaks to 450,000 persons. A missionary, were he to preach 200 times in a year, and every time to a congregation of 100 different persons, could not address so many in 22 years. And this is as long as missionaries, on an average, after commencing their labours, can be expected to live.

And how many persons have been more benefitted by reading the Swearer's Prayer, a Tract of 4 pages, than they probably would be, by hearing the best sermon which any missionary could preach upon profaneness.



Another consideration is, *The ease and effect, with which this Society may assist all other benevolent Societies.*

A man has \$100 which he wishes to devote in such a manner as will most effectually promote the object of Foreign Missions; and he gives it to the Tract Society, to print a statement of facts, with respect to the christian and heathen world; which probably would be the best Tract, which could be published upon that subject. This Tract is immediately in 70 Depositories and circulating among thousands of individuals—and among many who would probably obtain the information contained in it, in no other way. By diffusing information, and thus enlightening and exciting the public mind, this \$100 might bring in thousands to the treasury of the Lord.

If this sum were given annually, such a Tract might be annually printed, and all the copies gratuitously distributed. *And so with every benevolent Society.*

Thus the Tract Society may be made a grand engine of spreading, continually, to every part of the country, *a knowledge of facts*; which must always be the grand spring of every benevolent operation. And considering the ease, constancy, and effect, with which it may circulate information, as well as present divine truth; the Committee cannot but view it as destined, by Immanuel, to bear an important part in the renovation of the world.

It is related by the Rev. Dr. Henderson, that during his travels in the Northern part of Europe, he was detained for a time, at Copenhagen; and that while there he employed himself in translating the Tract, entitled, "*The Great Question Answered*;" and that the circulation of this Tract, had been traced as the source of all the Bible Societies in Russia, Sweden, and the neighbouring countries.

In Russia alone, there are at present no less than 120 Bible Societies extending over that wide spreading empire. They have printed the Scriptures in 26 languages; in twelve of which, they were never before printed. They are now preparing translations in seven other languages. They have also purchased immense quantities of Bibles from abroad, and distributed them in 13 other languages, making a total of 46 languages, in which they have pro-

moted the distribution of the Word of God. Who can see this simply in Russia, besides all which has been done for the spread of the Bible in Sweden and the neighbouring countries, resulting from the circulation of one Tract, and not feel a conviction, that the Tract Society is an important branch, of that wide spreading tree—whose leaves are for the healing of the nations—whose boughs are extending from sea to sea—under whose shadow all nations will repose—whose top will reach unto heaven, and whose fruit will refresh the universe.

Another consideration connected with this Society, is what has been called, by one of its eloquent advocates, *its delightful feature of permanency.*

The funds which are given to this Society are never expended. They remain as in bank, to be employed forever in furnishing Tracts. And not only is the interest employed, as with permanent stock in other Societies, but the principal. And yet no part of it is ever expended.

A donation is made, and it prints an edition of Tracts. These are sold at cost, and the avails furnish another edition, and the avails of that another, and so on as long as Tracts shall be needed.

Now only apply this principle of *permanency* to the donation of the man who gives \$100. He may not only furnish 30,000 Tracts, and if they are read each by a family of five, speak to 150,000 persons—and if they are read each by ten other persons in the neighbourhood, speak to 450,000 persons; but when these Tracts are circulated, the avails may print another edition, and the avails of that another, and so on to the end of the world. In what way then can 100 dollars do more good, or be the means of bringing more persons to glory.

Another consideration is, *The Tract System is one which God approves.*

A Clergyman in a neighbouring state, assured the Agent of this Society, that during a revival of religion in his parish, the Tracts which he distributed seemed to have as much effect as all his other labours. And he remarked that he seldom made inquiry in any town, or even of any person, without hearing of some new instances of conversion, through the instrumentality of Tracts.

Am I asked, writes another gentleman, of distinguished

piety and beneficence, What hath God wrought by means of Tracts? I answer, to my certain knowledge, God hath wrought wonders. A leaf of a Tract was picked up by a man in this town, which proved effectual in bringing him to throw down the weapons of his rebellion, and enlist himself under the banner of the Lord of Hosts. And this is not a solitary instance. I do know, and can testify, that *many others* have found Jesus Christ to be precious to their souls, by the same means. And a man to whom he had given Bibles and Tracts, in a distant place, writes to him: The Bibles and Tracts which you left, have been blessed of God in leading poor sinners to inquire what they should do to be saved. About thirty of these persons, together with the gentleman who wrote the letter and his wife, had all become, in the judgment of charity, heirs of salvation.

It is with peculiar pleasure, says the Secretary of a Tract Society, that I bear testimony to the efficacy of distributing Tracts. It appears to me to be one of the most useful means of doing good to the souls of men. He then mentions more than forty cases of great good which had been connected with the reading of Tracts.

The Committee might also relate four cases of hopeful conversion, from the reading of the Tract entitled *Sixteen Short Sermons*. And in one case a revival of religion commenced in a meeting where this Tract was read, which issued in the hopeful conversion of more than forty persons.

They might relate thirteen cases of hopeful conversion from the reading of the *Dairyman's Daughter*—and twelve from the reading of the *Swearer's Prayer*. And yet but very few cases of saving benefit, compared with the whole, have, probably, or ever will, in this world, come to their knowledge. But there is a world where they will all be known; and where the persons, and those who have been instrumental in their salvation, will look back with wonder and with holy transport, on the means by which they were brought to glory.

One single Tract, printed by this Society, was read at a meeting, in a town in this Commonwealth, and was the

means of powerfully impressing the minds of no less than eight persons. Their impressions resulted in hopeful conversion. They have all since publicly professed the religion of Jesus Christ.

Another of the Society's Tracts, in a town in a neighbouring state, was hopefully the means of the conversion of four persons in one family. And said the father to the man who gave him the Tract, "I can never pay you. Take all the property, and every thing I have, it shall all go before I will part with that Tract. It was my salvation—it was my all. And you have not only sent salvation to my soul, but my wife, seeing my distress, was soon awakened to a sense of her duty, and my second son and eldest daughter are now joyful companions with us in consequence of your giving me that little Tract."

If two of our Tracts have been connected with the hopeful conversion of twelve persons, which have come to our knowledge, what may we not hope, with the blessing of Heaven, from the 400,000 which have issued from our Depository the past year—and from the millions which have issued in seven years—and from the millions and millions, which will continue to issue to all future generations?

Who can contemplate these six considerations connected with this Society: viz. the ease and effect with which it may speak at the same time to millions; the immense call for Tracts; the great amount of good which may be done by small means; the ease and effect with which it may assist all other Benevolent Societies; its permanency, its adaptedness, with present means, for perpetual operation; and above all, who can witness the approbation of God which it has already received; see one Tract instrumental in the hopeful conversion of four persons, and more indirectly in the conversion of forty—another in the conversion of eight—another of twelve—another of thirteen—and many of these, *out of the way of other means of grace*—who can see a Tract put in operation all the Bible Societies in Russia, Sweden, and the neighbouring countries, and not expect, when he stands on Mount Zion, to see the multitude which no man can number, vastly augmented through the instrumentality of Tracts? And who, with a conviction that he had been instrumental in their



salvation, would not join, with ineffable delight, in their anthems of glory unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to whom be glory, and dominion, forever and ever.

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## OFFICERS,

ELECTED MAY 30, 1821.

HON. WILLIAM REED, *President.*

REV. SAMUEL WORCESTER, D. D. *Vice President.*

REV. JUSTIN EDWARDS, *Corresponding Secretary.*

REV. RICHARD S. STORRS, *Recording Secretary.*

AMOS BLANCHARD, *Esq. Treasurer.*

### EXECUTIVE COMMITTEE.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

REV. JOHN CODMAN,

REV. WARREN FAY,

AMOS BLANCHARD, *Esq.*

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### STATE OF THE SOCIETY'S FUNDS.

|  |   |                   |
|--|---|-------------------|
| BALANCE due from the Society, May 1, 1820,—in-     | } | 3,219,06          |
| cluding loans . . . . .                            |   |                   |
| EXPENSE for paper, printing, &c. from May 1, 1820, | } | 5,089,90          |
| to May 1, 1821, . . . . .                          |   |                   |
|  |   | <u>\$8,308,96</u> |

RECEIVED, from May 1, 1820, to May 1, 1821,

|  |   |                  |
|--|---|------------------|
| Donations . . . . .                                  | } | 1,778,57         |
| From the Agents of the General Depository for Tracts |   |                  |
| sold, &c. . . . .                                    |   | 3,838,91         |
|  |   | <u>\$5617,48</u> |

Balance due from the Society May 1, 1821, . . . . . 2,691,43

AMOS BLANCHARD, *Treasurer.*

## EIGHTH REPORT.

MAY 29, 1822.

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WHILE your Committee mention the goodness of God which has attended their efforts the past year, they would congratulate the members and friends of this Society on the nature of the glorious enterprise in which they are engaged. It is from its being an instrument of promoting the cause of Christ, that this Institution derives all its importance, and all that renders it dear to the heart of the Christian. And your Committee believe, that though the operations of Religious Tract Societies are less splendid than those of many others, they will appear, when the secrets of men's hearts shall be revealed, to have borne a very important part in extending "to every creature," the knowledge of a Redeemer.

By the circulation of Religious Tracts, *much good may be done with small means*. With the price of a Bible, you may procure perhaps a hundred of these winged messengers. If you sell them, you may purchase the same quantity again, and so continue to put an equal number in circulation from time to time. If you give them away, those who receive them may be induced to purchase a parcel to read themselves, and to distribute to their neighbours, and on journeys. Each of these Tracts may pass from one person to another, and from one family to another; and who can tell how many may be instructed, be excited to attend with earnestness to the Gospel, and to prize, more highly than before, the Scriptures and the ministry of reconciliation. Let the sum necessary to employ a missionary one week, be expended in Religious Tracts, and these be judiciously distributed; and many more than he could address in that time, may be instructed, and reprov'd, and comforted, for months to come. And by these means their minds may be prepared to hear the word with greater advantage; and the preaching of the Gospel may be attended with much more happy success.

Through the medium of Tracts, the truth has *more ready access* to many, than it might otherwise have. Many have no inclination, either from curiosity or other motives, to read the Bible : it is an old book, with which, as they think, they are sufficiently acquainted ; or it contains doctrines and reproofs, which wound their feelings ; or it urges duties, which they are not willing to perform. Nor would they take up a volume of a hundred pages, with an intention of reading it through. But a Religious Tract, when it falls in their way, seizes their attention, partly from its novelty, and partly from its being so easily read. It will occupy but little of their time. They not only read it with avidity ; but their minds are open to receive and to retain the principal things, which strike their attention. Truth, presented in a new form, clothed in a new dress, or illustrated and enforced by striking occurrences, deeply impresses the mind and affects the heart ; their spiritual state soon comes to view ; the Bible is sought for, and examined ; the Gospel, which was before neglected, and might still have been neglected, had not these silent, unobtrusive monitors found access to their minds, is heard with deep interest, and, by the grace of God, produces a great change in their feelings and purposes of life.

Youth and children have a great fondness for these publications. They eagerly obtain and read them ; and in this way, many parents, who had been thoughtless and inattentive to their grand concerns, have heard or read things of great moment, and strikingly adapted to their habits and turn of thought ; and by which deep and abiding impressions are made upon their minds. In the same way, very seasonable reproof is often given, without the repulsiveness of a personal address by a neighbour or religious teacher, and has a much better effect on the person who receives it.

This method of disseminating truth can be *used to a great extent, in the absence of other means, and especially of the preaching of the Gospel*. It is well known that, in our country, there is at present a great deficiency of well qualified preachers. This deficiency is every year increasing and becoming more manifest, by reason of the increase of our *population*. It presents an alarming prospect both to the

Christian and enlightened patriot. Nor, as we can see, is it likely to be soon supplied. It seems that, in many sections of our country, it must exist for years to come, and probably increase. But wherever the servants of the Lord cannot be sent to preach his word, it may be disseminated by means of Religious Tracts. These may be furnished to schools, and thence find their way into almost every dwelling. They may be read in various circles; and excite a taste for reading, and an earnest desire for moral and religious improvement. Souls may be converted, by the grace of God attending these humble means; numbers may be deeply impressed with the immense value of the Gospel and its privileges; and efforts may be successfully made, which shall put them in the full enjoyment of the ministry of the word. Such may be the important results of the measures under consideration.

But not in our own country only may such results be witnessed. Religious Tracts may be widely dispersed, and produce great effects among millions in pagan lands, where missionaries may distribute them. Our Brethren at Bombay have a very extensive field before them for this purpose. With the requisite means, they could publish and circulate Tracts in the Mahratta language, among ten millions of people. And this seems to be the only way of communicating a knowledge of the Gospel, and of the only method of salvation, to most of the present generation there. Comparatively few of them can be taught the words of eternal life by Missionaries already sent, or that will be sent while the present generation is on the stage. Tracts which should explain some of the first principles of our religion, would be read with interest, promote a spirit of inquiry, and lead many to search the Scriptures, and to listen to religious instruction, as they should be favoured with the privilege. But without these additional advantages, they might by Religious Tracts gain so much knowledge of divine things as to be made wise unto salvation. In this way, many precious souls, that would otherwise be lost, might obtain eternal life; and at the same time seed might be extensively sown, which would yield a far more plentiful harvest in years to come.

The circulation of Tracts affords *peculiar facilities for*

*enlisting thousands in the execution of important designs.* It is well known that the circulation of a single Tract has been "traced as the source of all the Bible Societies in Russia, Sweden, and the neighbouring countries;"—and by extensively distributing appropriate Tracts, all the charitable objects of the day may be promoted to great effect. Such Tracts may be sent in every direction. They may find their way to many, whom agents could not visit, and have a secret, but a powerful influence, in opening the hearts, and unlocking the treasures of the rich.

Impressed with such considerations, your Committee earnestly desire that the operations of this Society may be greatly extended. But though less has been accomplished than could have been desired, yet the Committee would devoutly acknowledge the smiles of a gracious Providence which have attended this Society from its formation; and are constrained to say, "Hitherto the Lord hath helped us."

During the past year, six new Tracts have been added to the series, viz.

| No.  | VOL. VII.                                      | Pages. |
|------|--|--------|
| 135. | Sermon before Am. Ed. Soc. By E. Porter, D. D. | 20     |
| 136. | The Macedonian Cry. . . . .                    | 32     |
| 137. | The Church Safe . . . . .                      | 16     |
| 138. | Conversion of the World . . . . .              | 24     |
| 139. | Correspondence &c. . . . .                     | 16     |
| 140. | Address to Seamen. By E. Payson, D. D.         | 12     |

The whole number of

|   |           |
|---|-----------|
| Tracts published the past year is . . . . | 255,500   |
| Whole number from the beginning, . . . .  | 2,977,500 |

It was stated in the last Report that 14,000 copies of the Christian Almanack, No. I., had been put in circulation. The public are now informed that 40,000 copies of No. II. have been sold; and that there is a prospect of circulating a still larger quantity the ensuing year. By the sale of this Almanack, there is not only a net profit to the Society, by which their operations are more extended, but much important and very useful information is communicated to every family, where this manual finds a place, in addition to the appropriate matter of an astronomical diary. This Almanack therefore has peculiar recommendations, which

the Christian community cannot fail more and more to regard.

The sale of this Almanack the last year gave rise to an important measure respecting the heathen. An active friend of Christ and of missions devoted \$50 of the avails of this Tract, sold by himself, to publish Tracts in the Mah-ratta language. This sum will print more than 6,000 copies of a Tract of eight pages in that language, which may be extensively circulated and read among the millions of that people. The grand results of this single measure, eternity will disclose.

To those who feel an interest in the cause of truth and righteousness, it may be gratifying to learn that 50,000 pages of our Tracts have, the past year, been sent to our Missionaries at Bombay, for distribution in the wide field of their labors. Had our funds permitted, many more might have been sent, with very encouraging prospects of their utility.

The operations of the Society have been increased, the past year, by establishing ten new Depositories; viz.

*Francetown, N. H.*

*Plymouth, N. H.*

*Danville, Vt.*

*Rutland, Vt.*

*Plymouth, Mass.*

*Bristol, R. I.*

*Catskill, N. Y.*

*Geneva, N. Y.*

*Philadelphia, Pa.*

*Charleston, S. C.*

Peter Clark.

J. & G. W. Ward.

Augustine Clark.

James D. Butler.

Joseph Avery.

John A. Pitman.

Henry Hyde.

Perez Hastings.

Littell & Henry.

Joseph Tyler.

Making eighty one Depositories now belonging to the Society, and located in eighteen different States, besides the District of Columbia, Michigan Territory, and Lower Canada. Thus extensively are the Society's publications spread abroad and exerting their salutary influence among millions of immortal beings, some of whom are daily entering upon their endless state of future existence.—And who can tell the blessed effects which may result from a single Tract, given with a proper reliance on the Holy Spirit for his blessing?



"On a Sabbath noon," writes a Clergyman in New Hampshire, "a little girl came into my house, to whom my wife handed several Tracts. She lived with a man partially deaf, and who seldom attended public worship, not being able, as he said, to hear. His attention was attracted by the Tracts he saw in the hands of this young member of his family, and he began himself the perusal of the "Shepherd of Salisbury Plain." He had not read far, before he became much interested in the story, and deep convictions of sin soon ensued. From this origin began a season of anxious concern respecting his salvation, which, under the Divine blessing, ended in apparently genuine conversion. He is now a member of our church, and such is his desire for the sincere milk of the word, that he is indulged with a seat in the pulpit, where he stands a living witness to the truth, "*The deaf shall hear.*"

Brethren, could you follow the publications of this Society, wherever, in the Providence of God, they are dispersed, the Committee believe your hearts would be filled with joy, and that you would exclaim with wonder and praise, "What hath God wrought?"

And the Committee earnestly invite the members and friends of this Institution, to survey the wide field of usefulness which is open to receive Religious Tracts; and to contemplate the vast and increasing influence, which, by Divine favor, they may have in meliorating the condition of millions of our fellow creatures.

What multitudes of these swift messengers may be dispersed through the United States. How many thousands, yea, millions of Tracts are this moment needed in new settlements, and in places where the Gospel ministry is little enjoyed. Were the Society supplied with the means, large quantities might be sent forthwith to the South, and to the West, where they could be distributed to the best advantage, be read with the liveliest interest, and produce the noblest effects.

Thousands of Tracts could be given to Seamen, and have surprising influence in reforming their lives and saving their souls. And what portion of our race more needs this means of instruction, and religious improvement? Se-



luded as they are from Gospel ministrations, how much might the free circulation of suitable Tracts among them contribute to enlighten their minds, to regulate their affections, to form their hearts to religious principles, to direct their conduct, to give them an elevated christian character, and prepare them for the most extensive usefulness, as they traverse the globe. In every port which they enter, and every place which they visit, they might diffuse the knowledge of Jesus and his salvation among their suffering brethren, and others with whom they should be conversant. How much wickedness and vice would in this way be prevented; how many evils would cease; and how greatly would the Redeemer's cause be promoted?

In the West India Islands, and in the nations of South America, whose independence has recently been acknowledged by our Government, there is a region of great extent, which should be supplied with Religious Tracts, as abundantly and as speedily as circumstances will possibly admit. There is no doubt that numerous facilities will be afforded for their distribution, in many places, where innumerable benefits, by the Divine blessing, would result.

Our Missionaries, in the Isles of the Pacific, and in Asia, might annually distribute many thousands of Tracts, where "darkness has long covered the earth, and gross darkness covers the people;" and "the word of the Lord have," by this means, "free course, and run, and be glorified," even to the most distant parts of the inhabited earth.

A beloved Brother, who has laboured some years, as a Missionary, in Bombay, writes thus to the Committee: "The usefulness of Religious Tracts in Christian lands is universally acknowledged to be great; and I know not that any abatement should be made respecting heathen lands. Indeed I have thought that the state of the heathen in India, is such that Tracts are the only books that afford any considerable prospect of usefulness, particularly in those parts of the country where missionaries cannot go.

"Though the Bible is the great means of evangelizing the world, yet it requires but little reflection and observation to see, that the heathen, thousands of whom never in their lives read half so much as the New Testament, would not have patience to read a tenth part of the Bible, were it

presented to them. Whereas they would gladly sit down and read a Tract of a few pages, which, if judiciously written, would convey important instruction to their minds.

"The great utility of Christian Tracts among the heathen was often a subject of conversation among my missionary brethren at Bombay, while I was united with them. Many thousands were printed and distributed before I left; and Brother Hall says in a letter which I have received since my arrival in this country, 'I am very desirous that we should prepare and print a great number and variety of Tracts, and employ the best means we can of distributing them through all the principal towns in the Mahratta country, where missionaries at present cannot go. What more can we do for those to whom we cannot preach?'

"Before I left Bombay, we had employed some of the best natives we could obtain to distribute the Gospels and Tracts, in those parts of the country which we could not visit ourselves. If money were furnished to supply Tracts and to employ a few of these agents in the distribution of them, thousands of pagans of this generation may by these means become acquainted with Jesus Christ, who otherwise would die in ignorance.

"There is also a great call for Tracts to furnish the many hundreds of children in the mission schools. These children are all anxious to read every thing that comes from our press. Many Tracts might be profitably distributed among the native Catholics in Bombay and vicinity. Indeed I do not know of any field, where Tract Societies might act with a greater prospect of extensive usefulness, than at our Foreign Mission stations."

From the writer of the above extracts, we also learn that there may be nearly a thousand Jews in Bombay; that they have not the strong prejudices of their brethren in other places against Jesus of Nazareth, but listen with lively interest to the information which our missionaries give them of their nation, and of the faith and hope of their fathers; and might be easily led to a knowledge of the Messiah, who has been cut off for their sins. They have heretofore been ignorant of the memorable transactions in Judea and Galilee, and on Mount Calvary, eighteen cen-

turies ago : they hear them, with some degree of surprise ; and they delight to speak of the missionaries, and to point them out to others as believers in their God, and the God of their fathers.—Let them be instructed in the Christian religion, and converted ; and they would be powerful witnesses for the truth as it is in Jesus. And how practicable is their instruction ; how hopeful their conversion ? Of what immense and everlasting benefit to them would be Tracts concerning Jesus and his salvation.

Can such inviting prospects of usefulness be neglected by those who hear these things ? Are you not ready, my friends, to seize them, and by your free-will offerings to furnish this Society with the means of distributing thousands and thousands of Tracts in the Mahratta language ? Are there not many in this large and opulent City, where so much liberality has been shown in behalf of Jews and Pagans, who only wait for the opportunity to contribute of their substance, and of the first fruits of their increase ; to disseminate the truths of the Gospel among the Israelites in Bombay ? The opportunity is now given. The Society here convened will gladly receive your bounty, and see that it is duly appropriated to publish and circulate Tracts agreeably to your benevolent intentions.

Millions are dying in ignorance and sin, who need all the help which you can afford. *Thou shalt love thy neighbor as thyself.* The persons for whom we plead are your neighbours, members of the same human family, descendants from the same original stock, involved in the same apostacy and ruin, and in absolute need of the same salvation with yourselves. Are not their souls of as much worth in the Divine account as yours ? Is not the blood of Christ a ransom for them, as well as for you ? Are you not bound to love them, and to relieve their wants, as God gives you power ? Their loss or gain will be *eternal*. They will either lose their souls, or gain eternal life. Let them die in sin, and their loss can never be repaired. The whole world could make them no amends. But now a portion of your substance will furnish many of them with those means, which God can bless to their salvation. Then their souls will be delivered from eternal wrath and enjoy endless felicity. And in their felicity you may have an eternal re-



ward. But even if your charity, bestowed in love to their souls, should not be blessed to their salvation, you will lose nothing, but find your reward great in heaven.

Christ has made a sacrifice infinitely more costly than he requires you to make. He gave *himself* a sacrifice. He shed his blood on the cross. Nothing of this kind is required of you; but that you would give some of the silver and gold, which he has lent you, which he has intrusted to you as stewards of his goods. Can you refuse this to HIM, *who though he was rich, made himself poor for your sakes, that through his poverty you might be rich*, indeed, and forever? You are called in the present case to do much less than many of your brethren and sisters have cheerfully done. They have left father and mother, brothers and sisters, houses and lands; and exchanged all the endearments and comforts of their native home, for a residence among strangers and pagans, amidst numerous privations, and hardships, and painful scenes of sin and wretchedness, that they might be the humble instruments of saving souls from eternal death. But with little or no self-denial, you may promote the same glorious object by your liberality. This surely you will not withhold; but rather feel that you must have a part in this work. The more extensively you diffuse the knowledge of Jesus and his salvation, the sooner will the way be prepared for him to reign throughout the earth. It is his word, clothed with Divine power, that subdues the nations to the obedience of faith. His word you may spread to the east and west, to the north and south; and do more than millions before you have done, to fill the earth with the glory of Zion, and the greater glory of her King.

With the mammon of unrighteousness, you may make to yourselves friends in distant lands, and in the islands of the seas, who will welcome you to everlasting habitations. When Jesus shall say, *Come, ye blessed of my Father, inherit the kingdom prepared for you*; and shall recount your deeds of love and kindness to those who were ready to perish, how joyful it will be to hear many from the east and west, the north and south, unite in saying, "We bid you welcome to the mansions prepared for you; we shared in your kindness; we were enlightened and saved, *through your bounty*."

## OFFICERS,

ELECTED, MAY 29, 1822.

HON. WILLIAM REED, *President.*REV. MOSES STUART, *Vice President.*REV. JUSTIN EDWARDS, *Corresponding Secretary.*REV. RICHARD S. STORRS, *Recording Secretary.*AMOS BLANCHARD, Esq. *Treasurer.*

## EXECUTIVE COMMITTEE.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

REV. JOHN CODMAN,

REV. WARREN FAY,

AMOS BLANCHARD, Esq.

## STATE OF THE SOCIETY'S FUNDS.

|   |                   |
|---|-------------------|
| BALANCE due from the Society, May 1, 1821,        | 2,691,48          |
| Expense of paper, printing, &c. from May 1, 1821, | } 2,456,51        |
| to May 1, 1822,                                   |                   |
|   | <u>\$5,147,99</u> |

## RECEIVED, from May 1, 1821, to May 1, 1822.

|  |                   |
|--|-------------------|
| Donations  | 1,091,68          |
| From the Agents of the General Depository for Tracts | } 2,607,72        |
| sold, &c.  |                   |
|  | <u>\$3,699,40</u> |

|   |          |
|---|----------|
| Balance due from the Society May 1, 1822, | 1,448,59 |
|---|----------|

AMOS BLANCHARD, *Treasurer.*

## NINTH REPORT.

MAY 28, 1823.

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THE Executive Committee of the AMERICAN TRACT SOCIETY, gratefully acknowledge the kindness of God, in continuing to smile upon their labours; and as a testimony to his goodness, present their Ninth Annual Report.

The first important measure, adopted by the Committee, after their Annual Meeting, was the appointment of an Agent, whose time and attention should be devoted to the objects of the Society. By the blessing of God, its concerns had become so numerous and extensive, that this measure appeared to the Committee to be essential to its increasing prosperity. They therefore appointed Mr. WILLIAM A. HALLOCK, and commissioned him to act as Agent for the Society, for the space of one year. He accepted his appointment, and entered upon its duties about the first of October. Since that time he has been employed in the service of the Society. His principal objects have been to disseminate information concerning the Society, to increase the number of its Life Members, form Auxiliary Societies, obtain donations for establishing Depositories, and furnishing Tracts for circulation throughout the country, and as Providence shall open the way, throughout the world. Several important communications he has prepared, and published in the religious journals of the day. He has addressed several hundred persons by letter, and communicated much important information on the subject of Tracts. He has personally visited 128 towns and parishes, namely, 39 in New Hampshire, 84 in Massachusetts, and 5 in New York. He has preached often to numerous congregations; and conversed with thousands of individuals, on the duty and utility of circulating Religious Tracts. He has been received and treated with great kindness; and the Lord has caused the object of his mission to be viewed with peculiar favour. He has found that nothing

is wanting but information with regard to this Society, in order to engage the hearts of christians strongly in its favour. In many cases the Spirit of the Lord had gone before him, and by applying truth to the heart, had prepared the way for his success.

On meeting a man in ———, and offering him a subscription paper to make his minister a Life Member, and asking him if he would subscribe, he answered with strong emotion, "Yes, I will give a dollar; for one of those Tracts has saved me from ruin." And in almost all cases, after explaining the object, he has found persons ready to assist.

Eighty one persons, during the past year have been made Life Members of the Society. Sixty-nine of them are ministers of the Gospel. Sixty eight of these have been made Life Members by their people; and 41 by Females. More than 100 ministers of the Gospel had before been made Life Members of this Society, by Benevolent Females in their parishes. May the Daughters of Zion, while they thus manifest their regard for the Gospel, and respect for its ministers, share richly in its blessings, their labours be labours of love to Jesus, and they receive the rewards of grace in the day of his appearing. Five instructors have, during the last year, been made Life Members by their pupils. And Henry Martyn ———, a little child, has been made a Life Member by his father.

The Committee cannot view this increase of Life Members, and the manner in which it has been effected, without peculiar emotion. That kind regard for a minister, which leads his people to make him a Life Member of a Benevolent Society, must have a peculiarly favourable effect both upon his mind, and theirs. Seeing them engaged in sending the Gospel to others, he has increasing hopes, that they will share in its everlasting blessings themselves. And knowing that, "he that watereth, shall be watered also himself;" he is animated to new exertions; and is borne onward by new hopes, that his "labours shall not be in vain in the Lord;" and that in being faithful, he shall not only save himself and them that hear him, but with them be instrumental in saving vast multitudes of others, whom he never shall see, till he meets them in glo-



ry.—The \$20, paid by his people to make him a Life Member of this Society, he sees turned into 6000 Tracts, and placed in more than 90 Depositories. Around these Depositories are numerous Societies and individuals, ready to purchase and distribute them. Soon they are in 6000 families; and read probably by more than 20,000 individuals. He then recollects that a single copy of one little Tract, no larger than one of these, has evidently been the means of the conversion of a father, a mother, a son and a daughter, all in one family. And he seems to hear the father, as he uttered the memorable declaration, "Take all the property, and every thing I have, it shall all go before I will part with that Tract." But here, springing from the benevolence of his parishioners, this minister sees not simply one Tract speaking to a single family, but 6000 Tracts speaking to 6000 families, and telling them words by which they may be saved. And the avails of these Tracts will furnish for circulation 6000 more; and the avails of those, 6000 more; and so onward, continually. If one copy of a single Tract has been the means of the conversion of 4 persons in one family, what, he asks, may we not hope from the circulation of thousands and thousands, from generation to generation to the end of time.

The same delightful considerations may animate the hearts of those instructors who have been made Life Members by their pupils; of those individuals who have made themselves Life Members; and of that father too, who has laid the foundation for such immense good, by the life membership of his child. Their example may excite others to go and do likewise. Many people may thus manifest their regard for their ministers, pupils for their instructors, and parents for their children; and thus, while all exert a mutual influence in promoting each others salvation, they may lay the foundation for millions and millions of silent but pungent preachers of righteousness to go forth and speak each one to an individual, a family, a neighbourhood, till they shall have no need to say any more, "Know ye the Lord, for all shall know him from the least to the greatest;" and the whole "earth be filled with the knowledge of the glory of the Lord, as the waters fill the sea."

There is another circumstance connected with the increase of Life Members, worthy of grateful remembrance. Nearly all who have become Life Members the past year, have generously devoted the whole donation of \$20, to the Society. And the amount of Tracts which they have requested in return, has but little exceeded the amount of monies which they have paid above that sum.—So that the whole sum of \$20, will, in nearly all instances, be devoted to the permanent means of the Society.

Connected with this, is another important measure. Those individuals who have made their ministers Life Members, have in numerous instances, made arrangements for supplying themselves with Tracts, by means of Auxiliary Tract Societies. Mr. Hallock has been present, and assisted in the formation of 24, all Auxiliary to the Parent Society. These Societies pay one third of their receipts to the Parent Society; and with the other two thirds, procure Tracts for their own use, and gratuitous distribution. In this way, their own wants will be supplied, a great quantity of Tracts put in circulation, and at the same time, substantial aid be afforded to the Society. Numerous other Societies have been formed through the instrumentality of Mr. Hallock, of which he has not received a particular account. The number cannot now be definitely stated. This, with many other important things, connected with his Agency, must be deferred till the next Annual Report.

The Committee cannot, however, but notice one or two interesting facts connected with donations which he has received.

An aged and venerable Judge, who has been, for many years, upon the bench of one of our Probate Courts, and a distinguished benefactor of the fatherless, remarked that he found no difficulty in taking care of their property; but he wished that something might be done for their *souls*. The law, said he, points out the reciprocal *civil* duties of Guardians and Wards; but they need something to point out more explicitly, their reciprocal *moral* and *religious* duties. And he has engaged to give \$100, to print a Tract for the spiritual benefit of *Guardians* and *Wards*. This Tract is designed to point out the reciprocal moral and religious duties of each; and to be such as

may be distributed, with great advantage, by Judges and Registers of Probate, to all Guardians and Wards, throughout the country. And when we look abroad, amidst the ravages of death, among 10,000,000 of people, over this widely extended country; and see the large and increasing number of fatherless, and in many cases, motherless children, whose property is indeed, in some measure protected by the laws, but whose souls are in the utmost danger of being neglected; we cannot but admire that christian philanthropy, which, while it officially operates with fidelity, to secure for the widow and fatherless, "the meat that perisheth," operates with still greater watchfulness and ardor, to secure for them also "that meat which endureth unto eternal life." May the American Bench be blessed with a long succession of such Judges, who, while they stand as a bulwark for the protection of the civil interests of men, shall manifest a paramount regard for their spiritual and eternal interests; and thus reflect brightly the image of Him, who is the "Father of the fatherless, and a Judge of the widows, in his holy habitation." And after being fathers to the fatherless here on earth, may they meet them in heaven, saved from eternal poverty and wretchedness, through their instrumentality, and mingle with them in giving the glory "to Him that sitteth upon the throne, and to the Lamb, forever."

It will be recollected by many, that proposals were made by the Agent, in the Boston Recorder, for publishing the Memoirs of Mrs. Emerson as a Tract, provided means could be obtained to defray the expense. Soon after this he received a letter from the Rev. Daniel Smith, Pastor of the church in Louisville, Kentucky. "The account," says he, "of the conversion of Mrs. Emerson is one in which I have long felt a deep interest. The events narrated in that little Tract, transpired in my father's family, and within my own recollection. I think it worthy the most extensive circulation, and calculated to be eminently useful. Many readers may think the colouring of the narration too high. But when I read it, having a distinct recollection of the facts contained in it, I did not think that it at all exceeded the sober truth. I have," says he, "\$500, from the late lamented Mrs. Margaret

Douglass, of Natchez, Mississippi, a lady who, during my residence in that place, left the world with a triumphant faith in the Saviour of sinners. This money was committed to me for charitable purposes; and \$100 of it, I give to the American Tract Society to print that Tract." And although it does not appear from the letter, and it is not known to the Committee, but that his prospects of life were, at that time, as great as usual, yet he added this sentence, *In case of my decease, this letter shall be sufficient authority for your Treasurer to obtain the money from my executors, to be appropriated to the above mentioned object.*" A few days after, this beloved man closed his earthly labours, and entered, we trust, into that rest which remaineth for the people of God; there to meet with her whose pious bounty he had distributed, and with her whose conversion he had witnessed, and an account of which he wished to perpetuate to all future generations, to look back on the way by which the Lord had led them, and with all his ransomed people, to join with united hearts and immortal tongues, in everlasting thanks unto his name.

This Mr. Smith was an intimate friend and companion of Samuel J. Mills, whose memory will be precious to the hearts of christians on every continent, and will be associated with the dearest interests of the Church, till the second coming of her King. They were both ardent friends of the American Tract Society. They took a deep interest in its concerns; and viewed it as destined, in the providence of God, to bear an important part in the renovation of the world. While on a tour together in 1814 and 1815, of more than 5000 miles, through the Southern and Western States, forming Benevolent Societies, and devising and executing plans for the salvation of the world, they distributed great numbers of the Society's Tracts; and bore the most ample testimony to their utility and importance. May many young men be raised up, to follow their example, and after serving God and their generation, meet them in heaven, to witness the consummation of their benevolent labours, and see them eternally resulting in the glory of God, and the ever growing joy of his people.



About the time of receiving Mr. Smith's letter, the Agent received another letter, from another part of the country. The writer of this says, "Your proposal to publish as a Tract the Memoirs of Mrs. Emerson, was peculiarly gratifying to me. I have ever considered that Tract as one of the principal instruments, in the hands of Divine Providence, of drawing my attention to the things of eternity. I enclose you \$30, to defray, in part, the expense of its publication." Other donations have been received from other individuals, for the same object.

Can we not here see reasons why angels rejoice "over one sinner that repenteth?" The conversion of Mrs. Emerson has, we trust, resulted in her eternal salvation. The account of it, written by herself, is already known to have been the means of the hopeful conversion of several others; and some of them are now distinguished benefactors of the Church. These and others whose hearts have been warmed and animated by the history, lay the foundation for its perpetual circulation. Well may angels rejoice; for the circulation of this Tract may be the means of greatly increasing the number of their companions; and adding multitudes to the multitude which no man can number, who will shout unto their God and ours, harmonious songs of salvation forever and ever.

This Tract is printed and already in circulation.

The Committee have, during the past year, printed 76 other Tracts, making in all 77. Sixteen of these are new Tracts: viz.

| <i>No.</i>   | <i>Pages.</i> |
|--|---------------|
| 145. On Hearing the Word of God . . . . .            | 16            |
| 146. Helps to Self Examination . . . . .             | 8             |
| 147. On Supporting the Gospel Ministry . . . . .     | 20            |
| 148. The Barren Fig-Tree . . . . .                   | 8             |
| 149. The Splendid Wedding . . . . .                  | 4             |
| 150. Memoir of William Churchman . . . . .           | 12            |
| 151. Important Discovery . . . . .                   | 8             |
| 152. Life and Death of Eliza Thornton . . . . .      | 12            |
| 153. The End of Time. . . . .                        | 12            |
| 154. Memoir of Dr. Bateman . . . . .                 | 12            |
| VOL. VIII.   |               |
| 155. Universalism Exposed . . . . .                  | 8             |
| 156. Search the Scriptures . . . . .                 | 8             |
| 157. Address to Parents on Sabbath Schools . . . . . | 4             |

|   |    |
|---|----|
| 93. The Great Question Answered . . . . .         | 16 |
| 133. Conversion of Mrs. Eleanor Emerson . . . . . | 24 |
| 136. Memoir of Elizabeth Davidson . . . . .       | 24 |

Of 13 of the new Tracts, the Committee have published 6000 copies each; of 2 of them, 7000; and of one, 9000; making 101,000 new Tracts published the last year. Of 60 of the old Tracts they have published a new edition of 6000 copies each; and of one, a new edition of 9000, making in all 369,000. So that the whole number of

|                                    |           |
|------------------------------------|-----------|
| Tracts published the last year, is | 470,000   |
| Whole number from the beginning    | 3,447,500 |

Of several of the Tracts there have been 7 editions, of 6000 copies each, in 9 years.

Of the first 5 volumes 1000 copies have been bound; and 500 copies of the 6th volume. An additional number of this volume, and 500 copies of the 7th, will shortly be bound, so that all persons who wish, may be supplied with complete sets. These volumes are bound in strong, neat, full binding, gilt, and lettered. They contain 300 pages each, and are sold at fifty cents a volume. Few books, it is believed, if any beside the Bible, will be more useful, especially to children and youth. And the Committee view it as exceedingly desirable, that a complete set should be owned by every family. For \$3,50, parents may obtain 7 volumes, containing no less than 2,100 pages of important matter, exhibited in a striking and impressive manner; and in the very form in which it has already been blessed to the salvation of thousands. In what way can this small sum be expended by parents to greater advantage, or with a greater prospect of promoting the salvation of their children? In what way can charitable individuals more benefit the families of the poor, than by furnishing them with a set of Tracts? While they provide 7 volumes of interesting instruction, for parents and children, they also provide means for furnishing 7 volumes more; and the avails of these will furnish 7 volumes more, and so on, as long as they shall be needed. Every one who purchases these 7 volumes, may have the satisfaction of knowing that his money will print more than 3000 pages of Tracts, for perpetual circulation.



The Committee have also, during the past year, published No. 3 of the Christian Almanack. This Tract of 48 pages with an Astronomical Diary prefixed to it, contains an extensive collection of facts relative to the present state of Christian and Heathen countries; numerous tables, exhibiting condensed views of the various Benevolent Societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country.

This Tract has been published for the Society, in Boston; in Washington, District of Columbia; and in Rochester, New York. Of the edition published in Boston nearly 39,000 have been circulated; of that at Washington, about 1,000; and of that at Rochester 1,500, being 500 more than were circulated from that place for the year preceding. Thus the whole number of copies circulated the past year is about 41,500. These have probably gone into nearly as many families, and been read by more than 150,000 individuals. By many of them they will be read, in the course of the year, a number of times; and the prominent facts recorded in them, be deeply fixed in the mind. And the Committee cannot but hope, that great and everlasting benefits will result to many from this publication. It is designed, and the Committee believe calculated, to lead men to "look not at the things which are seen and temporal, but at the things which are not seen, and eternal;" and to impress upon them, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come;" and to lead them to be "diligent in business, fervent in spirit, serving the Lord."

The Committee are now preparing No. 4 of the same Tract; and by availing themselves of their past experience, and of the friendly hints which have been suggested by readers of the past numbers, they hope to make the next number still more worthy of the public patronage; and to obtain for it a still more extensive circulation. And it is devoutly hoped, that at no distant period, such a Tract

It be published in every state, and be found in every city in the country; and that it will bear no unimportant part, in hastening the time when "holiness to the Lord" shall be written upon *all* the publications of men. By the avails of this Almanack, more than 50,000 tracts were printed the last year. And every person who purchased one, may have the satisfaction of knowing, that provided the means for printing a copy of a Tract for perpetual circulation.

The Committee have also, during the past year, established thirteen new Depositories: viz.

|                               |                      |
|-------------------------------|----------------------|
| <i>Kennebunk, Me.</i>         | Owen Burnham.        |
| <i>Waldoborough, Me.</i>      | Rev. D. M. Mitchell. |
| <i>Dover, N. H.</i>           | Asa A. Tufts.        |
| <i>Lynn, Mass.</i>            | Ezra Mudge.          |
| <i>Plymouth, Mass.</i>        | Joseph Avery.        |
| <i>Albany, N. Y.</i>          | E. & E. Hosford.     |
| <i>Hudson, N. Y.</i>          | Fitch Shepard.       |
| <i>Little Falls, N. Y.</i>    | Rev. S. W. Burritt.  |
| <i>Onondaga, N. Y.</i>        | Rev. James H. Mills. |
| <i>Harrisburg, Pa.</i>        | Alexander Graydon.   |
| <i>Wilmington, Del.</i>       | Robert Porter.       |
| <i>Alexandria, Dist. Col.</i> | James & A. Douglass. |
| <i>Statesville, N. C.</i>     | Rev. Daniel Gould.   |

Making the whole number now belonging to the Society ninety two.

Each of these Depositories is under the care of an agent, appointed by the Committee, who sells the Tracts and returns the money, reserving to himself, if he chooses, ten per cent for his trouble. Around these Depositories are numerous Tract Societies, and individuals, who purchase the Tracts; and thus they are extended through the surrounding country.

Upon the application of the Agent, each Depository is supplied, as it may need, with a new supply. But to keep the Tracts in rapid circulation, it is evident that each Depository must be constantly supplied. It must have a variety, and in such numbers as to accommodate purchasers.

If after making efforts to form a Society, and sending 20, or as is often the case, 50 miles to a Depository, they cannot be supplied, they soon become discouraged, and their efforts cease.

Some important Tract Societies have actually suspended their operations, and others have been rendered nearly useless, on account of the difficulty of obtaining Tracts. A gentleman in a neighbouring state informed a member of the Committee, that they had formed a Tract Society, and raised a considerable sum of money; had sent a number of times nearly thirty miles to a Depository, but could not obtain Tracts. After being repeatedly disappointed, they sent more than 100 miles, to the General Depository, for Tracts; and concluded to suspend their operations, till the local Depositories could be supplied. Such disappointments not only destroy Societies which are formed, but prevent the formation of others. A gentleman from Pennsylvania writes, "We wish a Depository of Tracts to be established in this place. We have formed a Tract Society; and the principal reason why there are not more Tract Societies among us, is the *great difficulty* of obtaining Tracts."

This difficulty, which is felt and deplored, by many, in all parts of the country, cannot be removed, but by establishing Depositories where they are needed, and furnishing them with a constant supply. But in order to do this, the Society must have *greater funds*.

Should each Depository, now established, be furnished with Tracts to the amount of only \$100, which must be considered as a small supply, it would require Tracts to the amount of \$9,200. And the General Depository, in order to be able promptly to supply them, and meet the other demands which would be made upon it, would need to have constantly on hand, Tracts to the amount of \$9,200 more. \$18,400 are needed in order to supply to the best advantage, our present Depositories. And by forming around each of these Depositories only 20 Tract Societies, raising annually twenty dollars each, all these Tracts would be put in circulation; and a new supply to the same amount, might be furnished every year.

Over a vast portion of the country, and that the most destitute of moral and religious instruction, we have at present no Depositories; and Religious Tracts are almost entirely unknown.

<sup>a</sup>To supply that part of the country which lies east of

the Mississippi River, south of Maryland, and west of Pennsylvania, we need, in addition to those we now have, more than 100 Depositories. Supposing each Depository should supply with Tracts 2500 square miles containing 30,000 inhabitants, we need, in addition to those which are already established, 20 Depositories in Virginia, 15 in N. Carolina, 9 in S. Carolina, 9 in Georgia, 12 in Ohio, 16 in Kentucky, 13 in Tennessee, 5 in Indiana, 3 in Alabama, 1 in Mississippi, and 2 in Illinois. In Virginia alone, is a portion of country of more than 40,000 square miles, containing an extensive population, in which there is no Depository. Farther south is another district of more than 200,000 square miles, containing nearly a million of souls, exceedingly destitute of the means of grace, and needing, according to the above estimate, 30 Depositories, in which there is not one. The state of Kentucky, which needs 17, has but one. In Ohio is a tract of country of 30,000 square miles, embracing the whole of the Connecticut Reserve, in which there is not one. In the whole states of Indiana and Illinois, containing a population of more than 200,000 souls, deplorably destitute of the means of grace, there is no Depository; and but one in all the country west of the Mississippi River. And yet from numerous parts of these destitute regions, there are pressing calls for Tracts.

A gentleman from Virginia writes, "I enclose you 80 dollars, on account of Tracts which I have sold; and I wish you to send me 100,000 pages more. The demand for Tracts is increasing; and several Auxiliary Societies have been formed."

A gentleman from North Carolina writes, "You can have no idea of the destitute moral state of all this region. We have formed a Tract Society, and wish for a Depository of Tracts. If you will establish one here, I will take the charge of it."

A gentleman from Georgia writes, "My business is to request that a Tract Depository may be established at Savannah. Much may be done, in this desolate region, with Religious Tracts. But there is great difficulty in *obtaining* them. Did you know the wants of the destitute, in this state, you would make every exertion to put something into their hands, which they might read with profit."



A gentleman from Louisiana writes, "Multitudes here are utterly ignorant of the Gospel. A vast field is opening for the distribution of Tracts in English, Spanish, and French. An internal communication is opened with Mexico; and millions of Tracts might be distributed, in that country, to great advantage."

To meet these, and the numerous other calls for Tracts, the Society *must* have GREATER FUNDS.

It has sent out, during the past year, more than 389,000 Tracts. More than 20 of its numbers are now out of print; and yet the Depositories now established have not, upon an average, Tracts to the amount of 50 dollars each. To furnish the numbers now out of print will require 1000 dollars. And to establish and supply Depositories over one *half* of the country which now remains destitute, and where, had we the means, they might be established to the greatest advantage, we need funds to the amount of 10,000 dollars more. And where, the Committee would ask, can funds be employed to greater advantage, or with a prospect of greater success? Should each Depository now established, instead of supplying the 30,000 souls assigned it, furnish but one Tract a year, to one third of that number, the Society would speak to 920,000 souls. And could it obtain the means to establish as many more Depositories, it would speak on the most interesting of all concerns, *the salvation of the soul*, to 1,840,000 people.

And here *small* means will accomplish GREAT ENDS.

Suppose a man has 5000 dollars which he intends to devote to some charitable object, and he gives it to the American Tract Society. This will establish 50 Depositories, and supply them with 500,000 Tracts. Around each of these Depositories, is a destitute population of 30,000 people. They furnish one Tract in a year, to one third of this number. And supposing it is read only by the person who receives it, this man is speaking, through the medium of these Tracts, to 500,000 people; and if each Tract is read by 2 persons, to 1,000,000 people. Nor does he speak simply by these 500,000 Tracts. But the avails of these furnish 500,000 more, and the avails of those, 500,000 more. The sum is never expended, or even diminished,

out, should Providence so order, it may continue in operation to the end of the world.

Suppose a man gives 20 dollars, and thus becomes a Life Member; this sum will furnish 2,400 Tracts of ten pages each, or 6000 of 4 pages, for perpetual circulation. In what way can he, with this sum, do more?

In the United States are 2000 ministers of the Gospel, not connected with this Society. Should their people make them Life Members, besides producing an influence on their ministers, themselves, and their children, which might be connected with blessings infinitely surpassing in value all earthly treasures, they would furnish for circulation 4,000,000 Tracts by which they might speak to as many million people, to all future generations. And should each parish form an Auxiliary Society containing eighty members, paying 25 cents each, they would furnish for circulation 1,333,000 more, and procure 2,666,000 for their own use, and gratuitous distribution.

In these two ways, the Society might be enabled to furnish 8,000,000 Tracts. And should half of this number be circulated in a year, there would be a circulation, in 10 years, of 40,000,000.

Some may think, at first view, that this circulation, annually continued, would soon supply the world. But it would not furnish, of what we have already published, one set to a family, in *our own country*, in 70 years, on supposition that the number of families should not increase, and that none of the Tracts should be worn out. But as a set of Tracts cannot be supposed, on an average, to last more than 50 years; and the number of families, according to the past rate of increase, will in that time be doubled; this rate of circulation would never supply even our own country.

And yet our country is only a small part, even of this continent, which is destitute of Religious Tracts, and which greatly needs a supply. Upper and Lower Canada, Mexico, and all South America, containing a population of many millions of people, deplorably destitute of the means of salvation, are in pressing need of Tracts.

Over many portions of these countries, nothing is want-



ing but the means, in order to give them an immediate and extensive circulation.

A gentleman from Canada, who has repeatedly applied to the Committee for Tracts, states that, could they be obtained, they might be circulated extensively, and with the prospect of immense advantage. Three persons, he states, in one family, notorious for their profaneness, have not only been outwardly reformed, but have become hopefully pious, and appear now to be truly devoted to God, in consequence of reading the Swearer's Prayer; a little Tract of 4 pages, 6,000 copies of which may be printed for 20 dollars.

Another gentleman who resides near the borders of Mexico, and can have almost constant communication with its inhabitants, states that the way is opened for an immediate introduction of Tracts into that country. And that could they be obtained, millions might be distributed with the greatest prospect of success.

A respectable Merchant in Brazil, applied to the Committee for Tracts, offered to take charge of them himself, and stated, that by means of merchants with whom he was acquainted, he could circulate them very extensively in that country. He also wished for Testaments, in Portuguese, and Spanish, which, he said, might be distributed, and be exceedingly useful.

A gentleman who has resided, a number of years, at Valparaiso, and is well acquainted with the country, states that missionaries may travel, without difficulty, from Buenos Ayres to Chili, and distribute to advantage, great numbers of Religious Tracts.

A young man, commissioned by the American Board, who is soon to enter upon an exploring mission through South America, applied to the Committee for Spanish Tracts; and it was a source of deep regret that they were not able to supply him. They expressed to him, however, the hope and the confidence, that when his application should be generally known, means would be provided for a supply.

Nor is the want of Tracts confined to this continent. Immense fields are opening for their distribution on other continents.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people all speaking one language. Nearly all of them are destitute of the Gospel, there being only 3 missionaries among them. And writes one of these missionaries, "The distribution of Tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go and preach to them the Gospel, cannot be obtained. We must print and circulate Tracts, or millions and millions of the present and future generations of India must go down, in unbroken succession, through pagan darkness, to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta Country. The great body of the people would be likely to receive more instruction from a little Tract, which they could read in five minutes, than they would from the entire New Testament; because they would be much more likely to read it." And after they have read one Tract, they are often anxious to get another. Soon they may read, if they can obtain it, the whole New Testament.

A missionary in Ceylon writes, "We visit from 2 to 3 families in a day. Sometimes we take long journeys, and are out 6 or 8 days; taking with us some of the boys from the schools. At such times particularly, we feel the need of *Tracts*. Passing through villages where the Gospel was never before heard, we find hundreds who can, and who *would* read, had we books, or Tracts, to give them. But alas, we have none! No Bible, no Tract, to show the poor heathen how to flee from the wrath to come. The only Tracts which we have ever had, have been written upon the Olla, and procured, of course, at a great expense. Perhaps, in all our missions, we have distributed 200, obtained in that way. O that we could get a supply printed. Into how many villages could the Gospel be sent by means of Tracts. How many souls, by a *single Tract*, might be saved from endless misery."

And shall the Christian Missionary, who has left his father's house, his native land, and gone 13,000 miles to tell the dying heathen of a Saviour, and point them to the Lamb of God, go from village to village through the wide spreading desolation, find hundreds and thousands who have never heard the Gospel, who *can* and who *would* read, if they could get a Bible, or a *Tract*—and yet have none to give them? Shall he be left to cry in the ears of a thousand churches abounding with wealth, “Alas, we have none to give them: no Bible, no Tract, to show the poor heathen how to flee from the wrath to come?” Shall it be told in the ears of all Christendom, that after years of toil and labour, the only Tracts which they have ever had, were written upon the Olla, and procured at a great expense; and that the whole mission had not been able to obtain for circulation more than 200? And shall they still remain destitute, to cry, “O that we could get a supply printed? Into how many villages could the Gospel be sent by Tracts? How many souls, by a single Tract might be saved from endless misery?”—and yet cry in vain? Let Christendom answer.

Six years ago, a heathen youth, for the first time, obtained a New Testament. In reading it, the Holy Spirit enlightened his mind, and he was hopefully brought to that knowledge of Jesus Christ which is “life eternal.” Of his own accord, and unknown to any christian friend, he began to preach the Gospel; and publish to his countrymen, the glad tidings of salvation. A few months ago he became acquainted with Christian Missionaries, and found to his astonishment, that they were *disciples of Jesus*. He is now with them, studying the Bible, and labouring among the people. He has become a member of the church, and gives, say the missionaries, “satisfactory evidence of love to God, and love to man.” Who can estimate the good which may result from furnishing the heathen with a single Bible, or a single Tract? And who can forbear, when he sees how easily, and with what numbers, he may furnish them?

A respectable Mercantile House in —, purchased the last year 10,000 copies of the Christian Almanack. By this purchase a profit accrued to the Society, sufficient to



furnish for circulation, in our own country, Tracts of 4 pages each, to the number of 30,000. From their profits, they made a donation to the Society of 50 dollars, to be appropriated to the printing of Tracts, in the Mahratta language, at Bombay. Witness the effects of this measure. There has been a circulation of 10,000 copies of the Christian Almanack. These have gone probably into 10,000 families, and been read by 30,000 individuals. From the avails, 30,000 Tracts of 4 pages each, will be furnished for circulation in this country, which may go into as many more families, and be read by twice as many more individuals. The avails of these may furnish another edition; and the avails of those, another. And when they have passed through 8 editions, (the number which the Society has actually printed of some of its Tracts, in 9 years,) there will be furnished for circulation, from the avails of those 10,000 copies of the Almanack, 240,000 Tracts. And from the donation of 50 dollars, given from the profits of the second sale of the Almanack, there may be furnished 15,000 Tracts of 4 pages each, in the Mahratta language, at Bombay. These may be carried into 15,000 families and be read by 30,000 people in that country.

Let only 100 Mercantile Houses in the United States, do annually what has been done by the one above mentioned, and they would circulate annually 1,000,000 copies of the Almanack; and furnish for circulation in our own country 3,000,000 Tracts. In 10 years they would circulate 10,000,000 copies of the Almanack; and furnish for circulation in our own country 30,000,000 Tracts. In the same time they would furnish 15,000,000 Tracts for circulation in the Mahratta country. Some of them might find their way into every family; and point many to him, who "although he was rich, yet for their sakes became poor, that they through his poverty might be rich." And as they gaze upon him, they will begin to see "the light of the knowledge of the glory of God in the face of Jesus Christ." And as they follow him through his humiliation, and see him "bearing his cross," till he is "lifted up," they may experience the fulfilment of his promise, "I will draw all men unto me."

Trace the amount of influence which these 15,000,000 Tracts may have upon 11,000,000 minds in the Mahratta country, and upon all who shall come after them; and add to this the influence of 30,000,000 Tracts upon 10,000,000 minds in our own country; and upon all the minds which shall come after them, down to the period, when "time shall be no longer;" and go forward with these minds which are to carry onward this influence, till all finite periods are lost in *eternal* duration, and say, cannot 100 men with *small* means, by the blessing of God, accomplish GREAT ENDS?

The American Board of Commissioners have also a printing press at Malta. And from the present indications of Providence, it may be expected, that ere long all Western Asia will be stretching out her arms for Tracts. There is now no effectual obstacle, could they be furnished, to their immediate and extensive circulation. And not only could they be circulated, but they would be read, with most lively interest. A gentleman, lately from that country, who had himself distributed numerous Tracts in ports around the Mediterranean, remarked, on his return to England, to those who had supplied him, "I thank you, Gentlemen, ten thousand times, for the Tracts which you gave me. I had often been told that it was of no use to think of offering Italians, Greeks, Portuguese, and Spaniards, religious books; for they would not read them, they dare not take them. But I now know better. You can have no idea how welcome the Tracts were, in all the ports where we touched along the Mediterranean. The people ran after me in the streets, and pulled me into their houses, in order to obtain them: and that too, after I had distributed all I had. And I could hardly pacify them, but by telling them that I would bring them more, when I should come again. I assure you that I became well known; and I hope to carry out a good supply the next time, knowing how glad they will be to see me, and the good books."

From persons acquainted with the subject, the Committee learn that Tracts can be printed, at Malta, at even a less expense than they can be in the United States. And from Malta, Jerusalem, Smyrna, and ports around the

**Mediterranean, they may be sent to more than 20,000,000 people.** Here then is an immense field for the distribution of Tracts. Men who have property may here employ it in a manner, which, while it does not make them poor, will make many rich; and secure for them "an inheritance incorruptible, undefiled, and that fadeth not away." And when all earthly treasures shall be melting in the last conflagration, *they* shall have "durable riches and righteousness," "eternal in the heavens."

To be convinced that Tracts are the means of infinite blessings, we need only look at *facts*.

A man from an adjoining state, was passing, with a drove of cattle, through a town in this Commonwealth, on the Sabbath; a little Tract was handed him, inculcating the duty of remembering the Sabbath day and keeping it holy. He determined that he would not read it, though he did not throw it away. When out of sight, he felt a curiosity to see what it contained, and began to read it. He soon began to feel the guilt and danger of profaning the Sabbath; and said to his companion, "Let us stop till the Sabbath is over." His companion refused. "Well," said he, "you may go on, but I shall stop." They both put up till the close of the Sabbath. But the man still felt the burden of a "wounded spirit;" and he found no relief, till, as he hopes, he submitted to Jesus. He is now apparently devoted to God, and traces his first serious impressions to that little Tract.

A benevolent individual in —, put a sum of money into the hands of his minister, to purchase Religious Tracts for gratuitous distribution. He purchased a number, and among them was "A Persuasive to Public Worship." It fell into the hands of a careless man, who carried it in his pocket to a neighbouring town, where it fell into the hands of a pious woman, who sent it to an acquaintance of hers that neglected public worship. He read it, and became alarmed at his condition. He immediately began to attend upon the preaching of the Gospel, and to hear with anxious concern. And there is reason to believe, that he is now heartily devoted to God.

An instructress of a school in New Hampshire, received from her minister a parcel of Tracts, to be lent as re-



wards to her scholars. The Tract on Intemperance, found its way into the families of two intemperate men, and before the close of the season, they manifested an essential reformation.

As a young man, in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "The Young Cottager." It arrested his attention, and he read it through. And there is reason to hope that it has left an impression on his mind which will never be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasures was gone, and he was led to say, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

"The Young Cottager" is an authentic narrative written by Rev. Legh Richmond, and has repeatedly been blessed to the salvation of men.

A copy of it was handed to a young Lady in this Commonwealth. As she read it an involuntary tear started from her eye, and offended with herself for being overcome by a Tract, she threw it down and resolved to have nothing more to do with it. But she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down. But she could not rest then; she took it up again, and at length read it through. And an impression was fastened upon her mind, which there is reason to believe will be eternal. "What," said she, "can this poor cottager so bewail her sins, and I, who am tenfold more guilty, feel no relentings?" Days and weeks of anguish, on account of her sins, passed away; and she wandered in darkness, and saw no light. But at length a ray from the Sun of righteousness broke in upon her, and she was brought out of darkness into marvellous light. For years she has now been engaged in seeking out the poor, and destitute, and distributing among them Bibles,

and Religious Tracts; instructing them in Sabbath Schools, and exciting her acquaintance to greater and more systematical efforts for the salvation of men.

The Tract entitled "Sixteen Short Sermons," was handed by an aged lady in this state, to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned and come short of the glory of God." This appeared to be for him. He felt that he had sinned, and in a thousand instances, come short of the glory of God. He became deeply distressed, began from that time to search the Scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only 5 copies of the above mentioned Tract.

Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and while looking "through a glass darkly," to have been connected with the reading of only 6 copies of one single Tract. Of this Tract 24,000 copies have been published by this Society, and great numbers by other Societies. Add to the influence of those 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society; and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result! Let the increase of Tracts go forward, as it has done for 10 years past, only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these, upon the souls of men. See them speaking to immortal beings in every town, village, and family, on the continent of Europe; American and European Tracts, meeting and mingling together on the

shores of the Caspian ; extending their influence to every part of Asia ; to the Islands of every sea ; to every continent, and kingdom, and family, on the globe ; and moving onward with accumulating influence to the end of the world ; "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion forever and ever."

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## APPENDIX.

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### *From a Young Clergyman.*

While travelling in Tennessee, I staid for a night at the house of ———, where I met with Miss C——— of W———, an intelligent young Lady, who appeared deeply to lament the ignorance, and want of Christian enterprise, which prevailed around her. “*I wish*,” said she, “*that some of your Eastern ladies would come among us, and tell us how to form Tract Societies and other associations for doing good.*” I remarked that the process was very simple, and at her request, immediately drew up a short Constitution of a Tract Society, which she promised to bring forward among the ladies in W———. I soon afterwards learned with pleasure, that 20 dollars had been sent from W——— to the Depository, for the purchase of Tracts. As I supposed that this had been brought about through the influence of Miss C———, I afterwards sent her a copy of the Prospectus of the *Family Visitor*, a Religious Newspaper published in Richmond, Va. in consequence of which she very soon returned to the Editor a long list of subscribers, who are now probably enjoying the precious privilege of reading weekly religious intelligence, from all parts of the Christian world. How much good might be done in the distribution of Religious Newspapers and Tracts, would all intelligent Females, like Miss C———, only consent to try.

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*Extract of a Letter from Rev. L. Whitney, one of the Missionaries employed by the Connecticut Missionary Society, dated at Lexington, Kentucky, March 2, 1823.*

One who has not visited the Western and Southern divisions of our country, has no just conception how much good may be effected, in our destitute settlements, by Tracts. They reach individuals who otherwise would receive no religious instruction. They become subjects of conversation and reflection; and by thus preparing the way, contribute much to the success of Missionary labours.

In most of the destitute settlements, are found some pious and intelligent men, who would take a pleasure in perusing and circulating them. You will permit me to mention one instance of individual exertion; and the salutary effects produced by it.

When in Alabama, last spring, I became acquainted with a pious and intelligent planter, who came originally from Virginia, and settled in the County of Morgan. His feelings were highly excit-

ed in view of the immorality of the country. Many of the inhabitants, and especially those who lived in the ranges, and near the mountain, were idle and dissolute. They paid no respect to religion, and regarded the Sabbath merely as a holiday. He revolved in his mind various methods of effecting their moral improvement; and at length fixed on the distribution of Tracts. He sent immediately to Knoxville, Tennessee, (for none could be obtained nearer,) and procured a considerable number; and distributed them not only among his neighbours, but in remote parts of the County.

The consequences were happy beyond what he anticipated. A change in the conduct of many was soon visible. They were led to respect religion and its institutions. And instead of spending the Sabbath in idleness, or amusement, or vice; they might frequently be seen in little groups, on that sacred day, reading the Tracts, or listening to some one of their circle, as he read to the others, seated around him in tearful silence. Repeated applications have been made to this gentleman for new supplies. He assured me that many of his neighbours were now ready to cooperate with him; and requested me to delay a little, and organize a Tract Society. My previous engagements rendering this impracticable, I merely furnished him with a constitution of a Society, and pledged myself to forward him some Tracts.

In all the states west of the Alleghany mountains, excepting Ohio, I know of *only five* Depositories. Could you establish Depositories throughout the country, the itinerating preachers, who can carry but few Tracts at a time, might easily supply themselves for distribution. Many of the Methodist and Baptist preachers would find it in perfect accordance with their feelings, and the objects they have in view, to put them in circulation.

Among the places where a Depository of Tracts is especially needed, I would mention Lexington, Louisville, and Hopkinsville, in Kentucky; Madison and Indianapolis, in Indiana; Golconda and Edwardsville, in Illinois; Clarksville, Nashville, and Columbia, in Tennessee; Natchez, in Mississippi; and Huntsville and Florence, in Alabama.

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*Extract of a Letter from Mr. David Brown, a Cherokee, converted to the Christian Religion by the instrumentality of the Mission School at Brainerd, dated, Andover, Mass. 5th June, 1823.*

Living facts testify, that Religious Tracts are of immense utility. They, as well as the Bible, are the harbingers of light and life. Many have already felt their happy influence; and will have lasting occasion to praise God for the perusal of them. They have silently crept into courts and palaces; and within their royal walls, many princes have, by their pathetic eloquence, been made to "tremble." Even to huts and wigwams they have gone, to expostulate with the sons and daughters of poverty and affliction. By



them, the desponding saint has been comforted, and the impious have been warned to "flee from the wrath to come."

In the Western parts of the United States, a great proportion of the inhabitants are awfully corrupt in their morals. Whether white, red, or black, they seem to be subject to the same moral disease, that is, "There is no fear of God before their eyes." Oh, the state of the dying thousands in Arkansas, Mississippi, and Missouri. Vast numbers of them have never yet heard of a Saviour's love; and without any of the consolations of the Gospel, they are pressing into the region of gloom and death. Haste then, Dear Sir, let these winged messengers of Heaven fly Westward. You can hardly imagine the happy results that would follow from their extensive circulation. The more you send, the better.

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*From Mr. John C. Brigham, employed in the Western States in increasing the funds of the American Board for Foreign Missions.*

The field opening before you at the West is boundless. On the bosom of the Ohio River, and all along its banks, from Pittsburgh to its junction with the Mississippi, and thence to New Orleans, a distance of 2,000 miles, are vast multitudes very destitute of the means of grace. Had I thousands of dollars, I know of no way in which I could employ it with a greater prospect of usefulness, than in establishing Depositories of Tracts in Pittsburgh, Steubenville, Wheeling, Marietta, Maysville, Augusta, Cincinnati, Louisville, and other towns on these rivers, from which Tracts might be distributed into the numerous boats continually passing, and often crowded with travellers and families moving, who would not only read the Tracts, but carry them to multitudes of others. In these towns, there are ministers and private christians of first character, who would cheerfully distribute Tracts if put into their hands. There are also many large growing towns in the interior of Ohio, Kentucky, Tennessee, and Alabama, where Tracts might be deposited; and then scattered among the numerous families, which are growing up without religious instruction.

I am happy to learn the success of the American Tract Society. I hope it will continue to receive the smiles of Heaven, and that your zeal for its welfare will not diminish. Had you rode, as I have, over this vast growing country west of the Mountains; and seen the pressing want of religious instruction; you would be incited to still greater efforts to increase its friends, and extend its more than golden treasures.

## OFFICERS,

ELECTED, MAY 28, 1823.

HON. WILLIAM REED, *President.*REV. MOSES STUART, *Vice President.*REV. JUSTIN EDWARDS, *Corresponding Secretary.*REV. RICHARD S. STORRS, *Recording Secretary.*AMOS BLANCHARD, *Esq. Treasurer.*SAMUEL FARRAR, *Esq. Auditor.*

## EXECUTIVE COMMITTEE.

REV. JOHN H. CHURCH,

REV. JUSTIN EDWARDS,

REV. JOHN CODMAN, D. D.

REV. WARREN FAY,

AMOS BLANCHARD, *Esq.*

## STATE OF THE SOCIETY'S FUNDS.

|   |                   |
|---|-------------------|
| BALANCE due from the Society, May 1, 1822,        | 1,448,59          |
| Expense of paper, printing, &c. from May 1, 1822, | } 3,663,04        |
| to May 1, 1823,                                   |                   |
|   | <u>\$5,111,63</u> |

RECEIVED, from May 1, 1822, to May 1, 1823.

|   |            |
|---|------------|
| Donations   | 1,229,81   |
| From the Agents of the General Depository for Tracts<br>sold, &c. | 2,454,43   |
|   | <hr/>      |
|   | \$4,184,24 |

Balance due from the Society May 1, 1823, 927,39

AMOS BLANCHARD, *Treasurer.*

# TENTH REPORT.

MAY 26, 1824.

YOUR Committee, in presenting the Tenth Annual Report of the American Tract Society, have much occasion for gratitude to the Supreme Disposer of events, for the unexampled prosperity which he has granted to this Institution, during the past year.

Since the last Annual Meeting, they have printed new editions of 95 Tracts; being about three fifths of the whole number which had then been published. They have also published, the past year, twenty two new Tracts: viz.

| No.   | Pages. |
|---|--------|
| 158. Hopes for Eternity . . . . .                               | 8      |
| 159. Wonderful Advantages of Drunkenness . . . . .              | 4      |
| 160. The Two Ends and the Two Ways . . . . .                    | 4      |
| 161. To the Keeper of a Turnpike Gate . . . . .                 | 8      |
| 162. Common Errors . . . . .                                    | 12     |
| 163. Thomas Brown . . . . .                                     | 4      |
| 164. Bethel, or the Flag Unfurled . . . . .                     | 16     |
| 165. Village in the Mountains . . . . .                         | 8      |
| 166. The Alarm . . . . .  | 4      |
| 167. "All Right" . . . . .                                      | 8      |
| 168. To a Person engaged in a Lawsuit . . . . .                 | 4      |
| 23. God a Refuge . . . . .                                      | 8      |
| 55. The Well-spent Day . . . . .                                | 12     |
| 60. Scripture Marks of Salvation . . . . .                      | 24     |
| 81. Seaman's Spy-Glass . . . . .                                | 16     |
| 85. Watchmaker and his Family . . . . .                         | 16     |
| 104. Anecdotes, illustrating the Usefulness of Tracts . . . . . | 28     |
| 109. James Covey . . . . .                                      | 4      |
| 111. The Christ of God . . . . .                                | 12     |
| 131. On Walking by Faith . . . . .                              | 16     |
| 139. Contentment in Humble Life . . . . .                       | 16     |
| 144. Conversion of President Edwards . . . . .                  | 16     |

Of eleven of the new Tracts, the circulation has been such, that second editions have already been called for and published; making 12,000 copies of each of these Tracts, printed during the year.

The whole number of Tracts published the past year, exceeds that of the two preceding years,

|                                 |           |
|---------------------------------|-----------|
| amounting to                    | 770,000   |
| Whole number from the beginning | 4,217,500 |

Previous to the last Annual Meeting, 1000 copies of the first five volumes, and 500 copies of the sixth, had been bound; since which, 300 entire sets of seven volumes have been bound, besides 550 copies of the seventh, 350 of the sixth, 100 of the first, and 50 entire sets in calf; making 3,450 volumes, bound the past year; and 8,950 since the formation of the Society. Almost all these have been put in circulation. During the year, numerous families have supplied themselves with complete sets; and benevolent individuals have, in many instances, procured them to be loaned or presented to the families of the poor. Your Committee hope that the time will soon arrive, when every family in our country shall possess such a treasure of religious knowledge, as that embraced in this Society's publications.

Your Committee have, the past year, made special exertions, by correcting errors of the press, and by substituting new Tracts for such as seemed less adapted to general and lasting utility, to render the complete set in all respects worthy of the most extensive circulation. This attention to the series was especially important at the present time, as the Committee have begun to use *stereotype plates*. This mode of printing will promote correctness, and at the same time add to the neatness of the impression. And though much care in preparing the editions, and a large advance of capital, will be required, yet your Committee are assured, that the pecuniary interests of the Society, will, in the progress of a few years, be essentially promoted by the measure.

Your Committee have also begun to ornament the publications of the Society with *Cuts*; both for the sake of rendering them more attractive and acceptable in their external appearance, and of exciting an interest in their contents. Within the last four months, they have prepared cuts for about sixty Tracts, and have every encouragement to proceed, till they have furnished them for all to which they are appropriate.

For the sake of neatness, and convenience, your Committee have had all the Tracts *trimmed*. They have also improved the *quality of paper* on which they are printed. And they have the pleasure to say, that the expected benefits of the improvements made in the publications of the Society, have been, thus far, more than realized, in their increased circulation, and in the cordial approbation of all who have favoured them with their opinion.

During the past year, your Committee have published the fourth number of the *Christian Almanack*, a publication to which they attach much importance, as an instrument of diffusing religious knowledge. Of the edition of this work for 1824, 36,000 copies were sold in Boston; 3,500 in Rochester, N. Y.; 4,000 in New York city; 4,000 in Pittsburgh, Pa.; and an edition about equally large in Philadelphia; making the whole number of copies circulated in the United States, about 50,000. The edition in New York was published under the patronage of the New York Religious Tract Society, and the edition in Philadelphia, under the patronage of the Sunday and Adult School Union. Your Committee have endeavoured to render this publication complete as an Almanack, and at the same time, subservient to the cause of evangelical religion and the spread of the Gospel. They are now preparing a copy for 1825, which will be issued early, that it may be seasonably reprinted; and that persons, in every part of the United States, who are disposed to aid in its circulation, may be able to furnish supplies for all around them. It is expected that editions of this work for 1825, will be published in the following places: viz.

*Boston, Mass.*

*New York,*

*Rochester, Monroe, Co. N. Y.*

*Philadelphia, Pa.*

*Pittsburgh, Pa.*

*Huntsville, Alabama,*

by Lincoln & Edmands.

F. & R. Lockwood, 154 Broadway.

Everard-Peck.

The Amer. Sunday School Union.

Rev. John Andrews.

Samuel Hazard, Esq.

The Committee have also had correspondence respecting one or two other editions, for which no definite arrangements are yet made.

Besides this attention to the series of publications issued



in past years, your Committee have also begun a new series for *Sabbath Schools*; to contain matter especially interesting to the young, in a neat form, and ornamented with many cuts. Such a series has been much called for; and your Committee, deeply impressed with the importance of every measure which invites the attention of the young to the great subjects of religion, have long been desirous to commence it; but their limited pecuniary resources, especially in connexion with the urgent calls for new Depositories in the destitute parts of the country, have hitherto prevented them. They now begin the series, depending entirely on the aid of the Benevolent to enable them to increase it, till they shall meet, in some degree, the wants of multitudes who are looking to this Society for a supply. It is designed to fit this series, like the other, to be bound in volumes.

Your Committee have also put to press, *The Proceedings of the First Ten Years of the American Tract Society*, consisting, mainly, of the ten Annual Reports with extracts from the Appendices. Only the seventh and ninth Reports remained in print, and many facts relating to the early history of the Society had been registered only in the memory of its friends and patrons. The volume will be issued in the same form as the volumes in which the publications of the Society are now bound; and to those who are interested in this institution, and in the cause of Tracts generally, it will form a pleasant and valuable accompaniment to the complete set. It is designed to add to this volume, a condensed view of the operations of Religious Tract Societies, throughout the world.

Your Committee would also invite your attention to the *American Tract Magazine*. The want of a periodical publication, to be a medium of intercourse with the Christian Public, has long been felt by this Society. They have wished for such a publication to announce to donors the receipt of their charities; to contain lists of new Tracts published, and new Depositories established; to convey information of the wants of different parts of our own country, and other parts of the world; and to contain whatever may be interesting in the correspondence of the Society; especially, accounts of instances in which Religious

acts have been blessed by the Holy Spirit, to the re-nation of the immoral, and the salvation of those who are ready to perish. In these circumstances, your Committee received the two first numbers of the Tract Magazine issued by the Religious Tract Society of London; containing, with the correspondence of that Society, a variety of miscellaneous articles equally interesting to the friends of Tracts in Europe and America. The receipt of these numbers seemed to the Committee at once to open the way for issuing a similar Publication, containing principal articles in that work, and adapted to the particular circumstances of our country. The first number is already in the press, and will appear in June. It will comprise 24 pages, in a form corresponding with the other publications of the Society, and be continued regularly, twice in two months. As it is the main design of the work to promote the general interests of the Society, it will be furnished to subscribers at half a dollar a year, and gratuitously to all Auxiliaries who make yearly remittances in aid of the Society's funds.

During the year, your Committee have established 28 new Depositories, in the following towns: viz.

|                             |                        |
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| <i>Fryeburg, Me.</i>        | Rev. Carlton Hurd.     |
| <i>Norridgewock, Me.</i>    | Rev. Josiah Peet.      |
| <i>Plainfield, N. H.</i>    | Levi Bryant.           |
| <i>Brownington, Vt.</i>     | Jasper Robinson.       |
| <i>Manchester, Vt.</i>      | Rev. H. A. Parsons.    |
| <i>Montpelier, Vt.</i>      | Warren Swift.          |
| <i>Columbus, N. Y.</i>      | Isaac Jones.           |
| <i>Martinsburg, N. Y.</i>   | Rev. David Kimball.    |
| <i>New Haven, N. Y.</i>     | Rev. William Williams. |
| <i>Pullney, N. Y.</i>       | Rev. Charles Yale.     |
| <i>New Brunswick, N. J.</i> | Samuel Seymour.        |
| <i>Pittsburgh, Pa.</i>      | Rev. Robert Patterson. |
| <i>Fredericksburg, Va.</i>  | William Kellogg, Esq.  |
| <i>Oxford, N. C.</i>        | Joseph Lindsey.        |
| <i>Savannah, Geo.</i>       | Edward Coppee.         |
| <i>Huntsville, Alab.</i>    | Samuel Hazard, Esq.    |
| <i>Mobile, Alab.</i>        | Rev. John B. Warren.   |
| <i>Nashville, Ten.</i>      | R. P. Hayes, Esq.      |
| <i>Danville, Ken.</i>       | Rev. Thomas Hand.      |
| <i>Elkton, Ken.</i>         | Rev. Wm. K. Stewart,   |
| <i>Lexington, Ken.</i>      | Rev. Mr. Ward.         |
| <i>Louisville, Ken.</i>     | Thomas Jones.          |

|                                 |                         |
|---------------------------------|-------------------------|
| <i>Columbus, Ohio,</i>          | Messrs. O. & S. Crosby. |
| <i>Hudson, Ohio,</i>            | Rev. William Hanford.   |
| <i>Norwalk, Huron Co. Ohio,</i> | Henry Buckingham.       |
| <i>Steubenville, Ohio,</i>      | Rev. Charles Beatty.    |
| <i>Strongsville, Ohio,</i>      | Nathan Brittan, Esq.    |
| <i>Vernon, Ohio,</i>            | Rev. Harvey Coe.        |

These with those formerly established, make 112 Depositories now depending on this Society for a constant supply of Religious Tracts; viz. 10 in Me.; 10 in N. H.; 10 in Vt.; 12 in Mass.; 1 in R. Isl.; 6 in Con.; 22 in N.Y.; 1 in N. J.; 2 in Penn.; 2 in Dist. Col.; 5 in Va.; 6 in N. C.; 1 in S. C.; 2 in Geo.; 2 in Alab.; 2 in Ten.; 5 in Ken.; 9 in Ohio; 1 in Missouri; 2 in Mich. Ter.; and 1 in L. Canada.

Your Committee cannot but advert with much pleasure to the fact, that the Depositories established the past year are so many of them in parts where the blessings of a preached Gospel are less richly enjoyed; and where the circulation of Tracts promises especial good. Of the 28 new Depositories, *fourteen* are west of the Alleghany Mountains, or farther south than those Mountains reach; four are in the extreme parts of the State of New York, and one in Vermont, near the borders of Canada. The Tracts sent to these new Depositories amount to more than 2,500,000 pages. These, together with Tracts furnished to Depositories formerly established, to Tract Societies, and individuals, make the whole amount of Tracts sent from the General Depository, the past year, more than 10,000,000 pages, or about 800,000 Tracts. Two million pages were sent from the Depository in the month of April.

Besides the usual modes of circulation, the Committee have complied with the request of a gentleman in New Hampshire, by furnishing him with a supply of Tracts, that he might visit parts of the country where Depositories are not established, form Tract Societies, and put them in circulation. He has gone out on his agency, the result of which cannot be reported till another year.

Your Committee furnished this gentleman with several thousand pages for *gratuitous distribution*. They have also sent 10,000 pages to a Missionary among the Penobscot Indians, for a particular account of whose condition they

must refer to the Appendix. They have also presented 20,000 pages to the Auxiliary Tract Society in Machias, Me. in consideration of a loss sustained by that Society in transporting Tracts to that amount, which they had purchased at the Society's Depository in Boston :—this being the first purchase made by that Society, and there being many destitute in the vicinity, depending on it for a supply.

The Committee have also received a communication from the Missionaries at the Sandwich Islands, requesting a supply of Tracts to be distributed by them to the crews of whaling and other ships, and to others who read the English language. Their communication has been answered by a grant of 25,000 pages.

The subject of gratuitous distribution, is one in which your Committee have felt a deep interest; and nothing but a want of means has prevented them from answering numerous other calls which have been made, and which have commended themselves as highly important. One in particular, from the *Massachusetts Missionary Society*, for a supply of their Missionaries, your Committee would mention as suggesting a way in which much good may be done by Tracts. Wherever the Domestic Missionary may properly be sent, Religious Tracts are needed, and may be eminently beneficial, as an accompaniment to his labours, and a means of instruction after his departure. A few Tracts dispersed by the Missionary, would also make known their importance, and induce many, in places destitute of the stated preaching of the Gospel, to procure them for themselves, their children, and others around them.

A friend of the American Colonization Society, has also suggested to your Committee, the importance of establishing a considerable Depository at Liberia, to aid in promoting religion among the blacks, who are to be members of the Republic which is there springing into existence.

Your Committee earnestly hope that the time will soon come, when they shall not be compelled to deafen their ears to such calls as these; and when the funds which might be appropriated with such manifest advantage shall be abundantly furnished.



But fully as your Committee believe that resources, far greater than have hitherto been committed to the charge of this Society, might be appropriated with the greatest advantage, they mention with gratitude to the Most High, the aid which he has inclined the benevolent to afford.

During the year ending May 1, 91 persons have been constituted Life Members. Of these, 64 are Clergymen, or the wives of clergymen, constituted life members by Ladies and others in their respective Societies; 2 are Preceptors of Academies made life members by their pupils; and 17 are Gentlemen, and 7 Ladies, constituted life members by their own donations.

The Society has also recognized, the past year, 146 new Auxiliaries, making the whole number of Auxiliaries 163. These have contributed to the Parent Institution, during the year ending May 1, \$701,38. The receipts for the Christian Almanack, have been more than \$400; and the whole receipts for Tracts sold, \$4,114,86.

Yet the Society, with no capital except the Tracts in its Depositories, is involved in a debt of more than \$1,000, and has other large pecuniary engagements. Every new Tract published, and every new Depository established, demands an increase of capital. And these two methods of extending the operations of the Society have a reciprocal influence. The greater the number of Tracts published, the greater is the expense of establishing each Depository; and the more numerous the Depositories, the greater is the expense of publishing each particular Tract in sufficient quantities to furnish a supply. Should the Committee, for the ensuing year, publish as many new Tracts, and establish as many new Depositories, as they have the past year, and at an equal expense, the increase of capital demanded would be more than \$3,000. And should they publish twenty five Tracts in the Sabbath School series, the expense will probably amount to \$1,500 more. And should they stereotype nine-tenths of their Tracts, it will require an advance of \$2,000 more. These sums united, amount to \$6,500. Your Committee know not whence the funds requisite will be obtained; but they would not distrust that Providence which has hitherto smiled on this Institution. They are assured that the cause

in which they are engaged, is approved by Him who died for a wretched world; they know it will prevail; and by his grace assisting them, they will still go forward.

In affectionately inviting the cooperation of the friends of Jesus, your Committee would suggest the desirableness of a far more extensive formation of *Auxiliary Societies*. In every city, town, and village, these Societies may be attended with important benefits both to the inhabitants themselves, and through the Parent Institution, to multitudes in the most destitute portions of our country; and their extensive formation would constitute a bond of union among the friends of Tracts, which would tend greatly to their mutual advantage, and to the promotion of the cause which this Society is endeavouring to advance.

A rule is now adopted, entitling all Auxiliaries to receive Tracts at ten per cent discount, from any of the Society's Depositories, wherever located; and also giving to those who shall hereafter be constituted Life Members, a right to draw Tracts from any Depository, to the amount of 15,000 pages, or three-fourths of the sum contributed.

In connexion with the desirableness of increasing the Societies funds, the Committee would mention the advantages which might result from a *Library* for the use of the Publishing Committee. All books of general utility are desirable; especially those on Theological subjects, and books of reference.

Your Committee are happy to mention the very friendly and gratifying relations which this Society sustains to kindred Institutions in this country and in Great Britain. They are bound, especially, to acknowledge their obligations to the *Religious Tract Society of London*, an Institution which has probably accomplished more than all other Religious Tract Societies united; and which is equally distinguished by its unwavering attachment to the doctrines of the cross, its true liberality of sentiment and conduct, the energy of its proceedings, and its success in promoting the cause of Christ. From the latest information received, it appears, that this Society has now published about *fifty eight millions* of Tracts, embracing, besides its general series, a series for circulation by Hawk-



ers ; a series for Sunday Schools ; and a series on Broad Sheets ; together with a variety of hand-bills, and other small publications designed to draw the attention of children to the great truths of religion. The Correspondence and the generous aid of this Society were extended, the last year, to Russia, Sweden, Finland, Poland, Prussia, and Germany ; to France, Spain, Palestine, and various parts of Africa ; to India and China ; to South America, the West Indies, the Canadas, and the United States. In all these countries, it is extending its operations, kindling the same spirit in kindred Institutions with which itself is animated, and which your Committee trust will glow with increasing ardour, till the world shall be converted to God.

A letter just received from the Secretary of this noble Institution, containing the most cordial congratulations, was accompanied by a copy of all the Society's publications, and 10,500 Spanish Tracts for gratuitous distribution to the Spanish population in America.

Your Committee have also received the publications of the Prayer-Book and Homily Society of London, with a file of their Reports, accompanied by 6,000 Homilies in English, Spanish, and French, and 500 of the Burial Service in French, for gratuitous distribution by this Society.

Of the Spanish and French Tracts and Homilies 5,000 have been entrusted to the disposal of Henry Hill Esq. Treasurer of the A. B. C. F. M. ; 2,500 to the charge of the Rev. William Jenks of Boston ; and 2,000 to the care of the Rev. Eleazar Lathrop of St. Augustine, Florida. A further account of the disposal of them must be deferred.

The publications of the Religious Tract Society of Liverpool have also been received.

To each of these Societies, and to other Tract and Sunday School Societies in Great Britain, your Committee have forwarded your Reports and specimens of your publications.

Your publications have, the past year, been presented to the Religious Tract Society of New-York, the Philadelphia Sunday and Adult School Union, the Religious Tract Society of Baltimore, and the Western Navigation Bible and Tract Society of Cincinnati ; and the publications of each of these Societies have been received by your Committee. Your Reports have been presented to the

Evangelical Tract Society of Boston, the Methodist Episcopal Tract Society of New-York, the Female Episcopal Tract Society of Baltimore, the Religious Tract Society of Albany, the Baptist General Tract Society, the Hartford Religious Tract Society, the Female Tract Society of Providence, and to others. For a brief account of the operations of all these Societies, your Committee must refer to the "Proceedings of the First Ten Years."

In prosecuting the measures which have been adopted the past year, your Committee have deeply felt the importance of having a qualified and faithful Agent, or Superintendent, devoted permanently to this branch of benevolence. And they believe there are few stations, in which a man may employ the talents which God has given him, with more advantage to the Church.

While the Committee look back on all the way in which they have been led, they are constrained to say, that "goodness and mercy have attended them;" and to consider the language of Providence as most intelligible, directing them to go onward.

We are placed in the midst of a reading community, in which not only the man of letters, but often the humblest cottager, is looking to the press for amusement and instruction. In no country is the spirit of independent inquiry so prevalent. In no country has the private individual such power. He is in fact one of the rulers of a mighty nation; his influence on our civil and religious institutions is felt through every vein of our country. Our country, too, is in its childhood, and the religious influence which is exerted now, will be felt by millions yet unborn. These millions, Brethren, will all be either the friends, or the enemies of God in another world; and with our faithfulness or unfaithfulness to them, may be intimately connected their songs of triumph, or their unutterable anguish, forever and ever.

There are many of the followers of Christ, scattered abroad through our country, who feel in some degree the importance of the work to be accomplished. They write to your Committee, and ask what can be done; and urge them, with affecting importunity, to lend them their aid. And your Committee cannot hear their cries, without the

most heart-felt emotion. Many of them once enjoyed their Sabbath with all its blessings; their meeting-houses; their ministers; their christian friends; and are now destitute of them all. Their children are growing up without the means of grace. Their neighbors are living "without hope, and without God in the world." And they are our countrymen; they are near us; they speak and read our language; their prejudices and sympathies are the same as ours; their wants we daily behold; they are members of our own family, "bone of our bone, and flesh of our flesh." God has opened to us the way to do them good; and your Committee feel that they cannot answer it before Him in the judgment, if they refuse their utmost endeavours, by the means which he has placed in their power, to supply their spiritual wants.

"The Presbytery of Steubenville, *Ohio*," says a member of that body, "embraces within its bounds a population of from sixty to seventy thousand souls; and I am requested to write and urge the American Tract Society to establish a Depository here, as soon as practicable. At a full meeting, *all the members of the Presbytery became members of an Auxiliary Tract Society*, and took copies of the Constitution, in order to form similar Societies in their own parishes and vicinity. Many Societies have, at different times, been formed in this region, *but have all fallen through, in consequence of not being able to procure Tracts.*"

"A small Tract Society," says a Gentleman in one of the south-western counties of *New-York*, "has been established in the town in which I reside; but we have found *much difficulty in obtaining Tracts*. We have long been wishing to have a Depository established here. The country around us is very destitute of religious information. Applications for Tracts have been made to our little Society, from towns 60 miles distant."

A Gentleman in one of the *central counties of Ohio*, says, "I have just now learned where to apply for Tracts. The section bordering on the settlement where I reside is exceedingly destitute of the means of grace; the state of morals is deplorable; and could you establish a Depository here, I have no doubt, that by the exertions of a few—our little few—of the pious followers of the Lamb, great good might be done."

"The region of country lying along the shores of *Lake Ontario*," says a Clergyman in that vicinity, "is very destitute of religious information. Many of the inhabitants are in low circumstances, unable to purchase, and consequently destitute of religious books. There is a disposition, however, to possess themselves, as far as they can, of the means of religious knowledge; and could there be a Depository of Tracts in this county, a great many would be purchased and circulated; and instruction communicated for which multitudes are perishing."

A Clergyman in the *eastern section of Ohio*, says, "Perhaps there is no place where there is a greater prospect that Tracts would be useful, than in this region. A great proportion of the people can hear preaching only occasionally; in many of the new settlements no churches are yet formed, and of those that exist great numbers are destitute of pastors. I can hardly imagine a more promising field for the circulation of Tracts. A Depository is much needed. Could the Committee step here, and survey the field themselves, and see the corruptions which many are striving to introduce; the demoralizing, scandalous publications which are industriously circulated; and the destitute and exposed state of the people; they would be grieved, that it is not in their power to do more for us."

Says the Secretary of a Female Tract Society in *Kentucky*, "The Board have observed with pleasure, that this place has been mentioned as an important station for a Depository. We would add, that it is a place of resort for great numbers of youth; that many clergymen travelling to different parts of the state, might here be conveniently supplied with Tracts for distribution; and that great numbers around us have not the means of grace. And who can calculate the happy results of opening here a fountain, from which the waters of salvation shall flow in every direction?"

"We greatly need," says a Clergyman in the northern part of *Vermont*, "a supply of Tracts in these new settlements. Many would purchase them, could they be obtained, instead of a multitude of pernicious books which the enemy contrives every where to get in circulation. We want them much also for our Sabbath Schools. Tracts,



dispersed in this desolate region, prepare the way for the Bible and the preaching of the Gospel. Could a Tract, addressed to the inhabitants of new settlements, be ably written and extensively circulated, it would doubtless be very useful."

"I wish to inquire," writes a Clergyman in *Alabama*, "whether a Depository of Tracts can be established in this State? Cannot the American Tract Society forward us some for gratuitous distribution? Will the good people of New England, amidst such a profusion of the means of grace as they enjoy, refuse to send us a few Tracts? I have travelled extensively in various parts of Alabama, keeping the cause of Tracts in view, and making arrangements for the organization of Auxiliary Societies; and nothing is wanting but *Tracts*. The members of the Presbytery and other Christian friends, urge the importance of a Depository. Establish one, and all that can be done, shall be done, God assisting me."

"I am glad," says a minister in *Kentucky*, "to learn the prosperity of the American Tract Society; for I think it one of the best means of promoting the cause of Christ. Four millions of unassuming advocates of the cross, preaching to as many immortal beings the unsearchable riches of Christ! What a spectacle! I believe it will be reserved for eternity to unfold the amount of good which this single Society will have accomplished, under the agency of the Holy Spirit. The thing is new here, and there have been some opposers; but when I have showed them, in the "*Anecdotes illustrating the usefulness of Tracts*," what God has done by their instrumentality, they have refrained from opposition, 'lest haply they should be found fighting against God.'"

A Correspondent in *Upper Canada* writes, that a most wide and interesting field is opening there, for the circulation of Tracts; that the moral state of Society, though low, is, by the efforts of Missionaries and other benevolent individuals, improving; that Sabbath Schools are forming, especially in connexion with the efforts of the Rev. Thaddeus Osgood; that many who have migrated there from the United States, have a great desire for Tracts and other religious information; and that the Canadians, though

they have not been a reading people, are becoming more and more desirous to obtain the knowledge which shall make them wise unto salvation.

Says a Clergyman in one of the *western counties of New York*, "A great desire to read Tracts is manifested by my people. "Little Henry and his Bearer," of which, unfortunately, I had but one copy, has gone from house to house. I read it in a public meeting, and the whole assembly was in tears. One teacher suspended the ordinary business of her school, that she might read it to her pupils. Several little boys and girls have their cents laid by, to purchase "Henry" when he comes, and are often inquiring when the box of Tracts will arrive. The heart of the orphan has been made to rejoice, by these little heralds of salvation; and the giddy youth has paused for a moment, to reflect, when addressed by the silent monitor. Yes, I have seen the big tear, trickling down the furrowed cheek of age, when presented with that which teaches to be wise unto salvation, and to prepare to die. The Tracts you sent me before, have also visited the bed of the dying impenitent—but the veil of eternity is drawn, and we cannot see beyond it. Do send me a supply sufficient for a Depository for my own people and others around me."

"The Presbyteries of Grand River and of Portage," says a Clergyman in *Ohio*, "have taken up the subject of procuring and distributing Tracts, forming Auxiliaries, and obtaining a Depository in each county. I have also been endeavouring to do something myself, to aid this important cause. Within a month, I have formed 21 Societies, 20 of which are Auxiliary to the American Tract Society; embracing 235 members, male and female, who have subscribed near \$80. These Societies I have organized while performing missionary labor, and have found it no interruption to the main object in which I am engaged. I must now request the Committee immediately to establish a Depository here, as the existence of these Societies, depends entirely on the measure."

"The American Tract Society," says a minister in *Tennessee*, "I regard as one of the grand engines the Lord Jesus Christ is using to demolish the kingdom of darkness



in the United States, particularly in that part of them, which lies west of the Alleghany. Many parts of the western and southern States, being new, must of necessity be for a considerable time, destitute of the preaching of the Gospel and the means of religious knowledge. Yet in this wide spread region of country, beings created for immortality, are springing up in millions. Your Society furnishes the best means of instruction for each of these individuals. Yet your Tracts have hitherto had but a small circulation here. I have conversed with a preacher of the Gospel, who had never heard of such a thing as a Religious Tract. But a Tract!—'tis welcomed everywhere; and it does execution everywhere. Your Tracts on Intemperance find their way to the hardest heart. The Swearer's Prayer will stop the mouth of the boldest blasphemer. I have carried your Tracts on board boats descending our large rivers, where noise and riot have been hushed by them, and given way to the glad tidings of salvation. Among the rich and the poor, they are received with gratitude, read with avidity, studied, remembered. Why is it, we pray you, that the sluices of benevolence are not opened, so that these waters of salvation may flow out, through this important portion of our country?"

"Will you disregard this western world," says another minister, on the borders of *Ohio*, "till irreligion shall take deep root; till error shall have overspread the whole territory, and your influence is lost? Will you have no compassion for hundreds of thousands of your countrymen who are perishing for lack of spiritual food? While you most properly regard the poor heathen in distant lands, how can you let "flesh of your flesh and bone of your bone" starve and perish with hunger. Take a map of this western world; look from the Alleghany mountains to the Mississippi, and from Detroit to New Orleans; and calculate, if you can, the extent of our spiritual wants."

But the voice of the friends of Jesus comes not only from among the perishing in the waste places of our country; it sounds from pagan lands, wherever the messengers

of the Gospel are sent. From Finland to the Cape of Good Hope, and from China in the East, to the Sandwich Islands in the West, the devoted Missionaries and servants of Christ have borne their testimony to the usefulness of Religious Tracts, and have called upon those who enjoy the blessings of Divine grace, to furnish them for distribution.

"Great," says the departed Rev. Dr. Milne, whose loss is lamented by every friend of China, "great are our obligations to the Religious Tract Society; and great is the necessity that exists in these pagan lands, for the exercise of its beneficence. Tracts are soon read through, and easily carried about with one. They may be circulated more widely than the sacred Scriptures can. If we calculate either the price, or the persons capable of deriving profit from religious books among the Chinese, we shall find that *fifty* Tracts may be given away for the expense of *one* New Testament. A Missionary among the Heathen, can carry a hundred Tracts in his hand; and he will ever find great satisfaction, in leaving an appropriate one in the house where he has been visiting; or in putting one into the hands of those with whom he has been conversing; or dropping one in the highway, where it is likely to be taken up by some passing stranger; or in reading and explaining one to those who are inclined to hear. The Tract Society is a most important Auxiliary in the work of converting the Heathen to Christ; and though, in comparison with Missionary and Bible Societies, it holds, in some respects, a lower place; in other respects its utility is more immediate, more extensive, and more apparent."

"We returned from our excursion," says Dr. Scudder, one of the Missionaries at Ceylon, "rejoicing in the goodness of God. We had distributed 300 Scripture Extracts and 550 Tracts; leaving the word of life in the hands of many precious, immortal souls: what is to be the result is known to Infinite Wisdom. I regret that I had no more of these little messengers of truth to distribute. They are of great importance to us, when we itinerate. The people in general will read them, and what they read they will probably remember better than our conversations.

Large funds are needed to print that variety of Tracts which we should be glad to circulate."

The Committee are gratified to acknowledge one donation of \$35, occasioned by the above letter, to be appropriated to the printing of Tracts in Ceylon; and they consider it very desirable that their funds for foreign objects should be greatly increased.

Your Committee have only to add a few instances that have been communicated to them, in which the reading of Religious Tracts has been attended by the special influences of the Holy Spirit.

A respectable Gentleman who had not enjoyed the advantages of an early religious education, and was inclined often to expose and magnify the faults of Christians, called, about four years ago, on a professor of religion, who affectionately proposed to read him a Tract. "I waited," says he, "and heard him through. As he proceeded, my attention became fixed; my mind was, as it were, riveted upon the Tract. I found my own character drawn in the strongest living colours. Conviction seized my mind. I saw myself to be one who had abused the long-suffering of God; despised the rich offers of the Gospel; trifled with a Saviour's love; and felt, that if I were cut off in my sins, God would remain forever glorious. In about six weeks afterwards, I was brought, as I trust, to throw myself into the arms of Sovereign mercy, and to embrace that Saviour whom I had rejected for almost twenty-eight years." This gentleman has since printed for gratuitous distribution a considerable edition of the Tract which had been thus blessed to him; and an edition of two others, one of which is the *Swearer's Prayer*—"feeling it to be his duty," as he informed the Committee, "thus to manifest his gratitude; and especially, as he had been once addicted to profaneness, to counteract as much as possible, the evils of his former example."

A pious Gentleman, travelling in Rhode Island, left the Tract called "The Warning Voice," at a house where he had lodged one night;—it was read by a young woman in the family, and proved, as she hopes, and as is be-

lied by those who know her, the means of her conversion to God. She has since united with a Christian church.

A man and his wife who were both lamentably indifferent to the subject of religion, and were removing for the purpose of settlement in a distant part of the country, pursuing different routes, were so long separated that the lady was filled with the most alarming apprehensions for the safety of her husband. While she remained at M——, in deep affliction, a Tract was given her, which, by the Divine blessing, led her to put her trust in Christ, the only true source of consolation. Her husband was at length restored to her, and seeing the change in her character, was led to acknowledge the reality and excellency of true religion; and they are now, in a destitute part of the country, using their united exertions to promote the spiritual welfare of those around them.

In the town of M——, where the above event occurred, a Tract, given to a profane and dissolute young man, was the evident means of his conversion. He lived in health, a few months; when he was suddenly removed into eternity.

A Lady in New Hampshire, who has been, for several years, a professor of religion, traces her first serious impressions to the reading of the Tract entitled, *No Life Pleasing to God, but that which is Useful to Mankind*.

"I consider it," says a valuable Correspondent, "one of the greatest enjoyments of my life, that I have been permitted to scatter so many thousands of these arrows of truth, in our own and other countries, by land and by sea. They have uniformly been received with apparent pleasure, and in many instances with great joy, and even with tears of gratitude. As I was but a *traveller*, I could only sow the seed, leaving it to future days to reveal the fruit. Yet, in some instances, immediate good was apparent. I gave a Tract to a female servant who was much alarmed in a thunder storm, and accompanied it with some conversation. It made known to her the wrath of God revealed against her, while continuing impenitent, and was the means, as there is reason to believe, of directing her to the only Refuge from the eternal storm that is coming



on the ungodly. She continues, so far as man can judge, a sincere friend of Jesus.

"I gave a few Tracts and a Testament, to a young woman, confined in a solitary cell in a jail. I had the pleasure of hearing afterwards that there was reason to hope that they were blessed to the conversion of her soul.

"When I reached the end of a long journey into a destitute part of the United States, I found that my Tracts were almost gone, and engaged a man to go on horseback, on Sabbath morning, and loan one Tract to each of thirty families in the neighbourhood, saying that he would take it the next Sabbath morning, and lend them another. One woman gave evidence of conversion in consequence of reading these Tracts.

"To one poor old woman who could not read, and had been for years confined to her bed, I read that most excellent Tract, *"To the Aged."* She could sit up in her bed; and as I read, the tears streamed down her furrowed cheeks, and many an interruption did she make, to express her delight with the *feast* Providence was giving her. 'O!' said she, *"I do bless God for sending you to me, and shall recollect you when I meet you in Heaven; I know I shall."* It was a precious season to me, and I trust to several others who could not read, but sat around and heard the words of salvation.

"I might add many interesting occurrences," continues this Correspondent; "but if there were no other advantage in distributing Religious Tracts, than its influence on the individual who scatters them, I would recommend to all, never to travel without them. A hint from a friend suggested to me the duty of lifting my heart in prayer for a blessing on every Tract I delivered; and I never dared omit it. Thus, having the affections constantly elevated to God, 'I seemed to be borne in the arms of my Saviour,' as I journeyed onward; and I felt his strength enabling me to utter a word for Him, whenever I had opportunity to speak to the person to whom a Tract was presented."

A lady in one of our large towns heard a man swearing profanely at his team, while passing by her house, and handed him the *Swearer's Prayer*. He took the Tract,



put it in his hat, and went on. About six months afterwards, the lady had the pleasure to learn that he had related the circumstance with much interest ; and said, that he had never sworn since, and had resolved, God assisting him, never to swear again.

"About four years ago, on a tour to Canada," says Mr. C——, a gentleman in a neighbouring state, "I travelled near the White Mountains in New Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New Hampshire Bible Society to travel around the White Mountains; and calling at a house, I said in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'he is precious to my soul, yea, and altogether lovely.' I inquired when, and by what means, she hoped she had been born again. 'A man by the name of C——,' she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost forever. I read the Tract again and again, and my ruin only appeared greater than before, till at length I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I have longed to see that Mr. C——, ever since.' When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made.—Her husband then said, 'You gave me a Tract also, but I was unmoved by it; since that, however, I hope the Lord has shewed mercy to my soul.' Four seasons," adds Mr. C——, "I have been out on the delightful business of scattering your silent and powerful Missionaries, and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—'though faint, yet pursuing.'"

"A man from the country," says a pious Merchant, in one of our large cities, "was leaving my store on Satur-

day afternoon ; when, suspecting his purpose to travel the next day, I inquired where he would spend the Sabbath. He avowed his determination to travel ; and introduced many of the reasons, so often urged to show that the commandment of God can be innocently violated. I remonstrated with him on the wickedness of the course he intended to pursue ; and as he left me, placed in his hand a Religious Tract, hoping it might prove a blessing to him. It was about three months after, that he returned ; referred me to the humble effort I had made for his good ; told me that while he broke God's law by travelling on that Sabbath, there was anguish in his heart ; and that he found no rest, till, as he hoped, he rested on Christ, the rock of salvation. He has since professed religion, and I am assured, is an active and valuable member of the Church."

In the store of another Merchant, a quantity of Tracts, was, several years ago, deposited by a benevolent clergyman, for sale. The merchant, supposing that the profits were for the Clergyman's personal benefit, disposed of the Tracts as he had opportunity, but took no interest in them himself ; till one day curiosity led him to examine their contents. He soon found among them the *Shepherd of Salisbury Plain* ; which its excellent author, Mrs. Hannah More, has mentioned as, in her judgment, the most useful of her publications. It found the way to his heart. He felt that he needed a religion which would render him happy in poverty and affliction. He sought, and found. His partner in trade was influenced by a Tract which he found in the same parcel, to attend to the things of religion and consecrate himself to God. Both have since felt an unwavering attachment to the cause of Christ ; have distributed thousands of Religious Tracts, and been efficient friends of Missions, Bible Societies, and all the Benevolent Institutions which God is now using to promote the kingdom of his dear Son.

Thus, Brethren, has the Lord smiled upon the work in which, we trust, he has called us to engage, and crowned it with his blessing. And your Committee cannot but re-

gard these tokens of his favour as an animating evidence that he has chosen this Society to be an important means of extending a knowledge of the Redeemer through the earth. They look forward, with joyful anticipation, to the time, when the publications of this Society shall not merely be circulated from a few Depositories, scattered hundreds of miles from each other, but when a fountain of them shall be opened in every county, and they shall spread to every town, and church; when they shall enter every family, and be in the hands of every child; when they shall meet the Intemperate man, and the Profane Swearer, and the Sabbath Breaker, in all their violations of God's law; and shall speak to every immortal being, throughout all our territories, and tell him he is ruined by sin, and must flee speedily to the cross of Christ, or perish. And when they shall not only be found in every dark corner of our own country, but shall be extended to the Canadas, to Mexico, the West Indies, and South America, to Africa and Western Asia, to India and China; and God shall incline the hearts of his creatures to listen to the messages they bear, to believe in a dying Saviour, and live forever.

Such is the work which God may accomplish by the means which this Society is using, and which the Committee believe he will accomplish in his own appointed time. And they would affectionately invite the friends of this Society to remember its interests before him, in fervent supplication; and while they praise him for his goodness in time past, and the bright prospect he is opening for the future, to unite in ascribing salvation, and glory, and power, and might "unto Him who sitteth upon the throne, and unto the Lamb" "that was slain, and hath redeemed us to God by his blood," "forever and ever."

## APPENDIX.

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### LONDON RELIGIOUS TRACT SOCIETY.

The Twenty-fourth Annual Report of this Institution, just published, contains very interesting details of the Society's Proceedings, both at home and abroad. The following brief summary of its operations is extracted from the Report.

#### FOREIGN OPERATIONS.

Interesting communications have been received from Drs. HENDERSON and PINKERTON, respecting the circulation of Tracts in Russia. Since 1812, nearly 100 Tracts have been printed at St. Petersburg and Moscow, and about 600,000 copies issued. Dr. H. has been active in distributing Tracts at Cronstadt, particularly to sailors of different nations. Dr. P. states that in Sweden and Finland the Tract Societies are proceeding with activity. The Evangelical Society at Stockholm has circulated between *two and three millions*. 50*l.* have been appropriated for printing Tracts at St. Petersburg in the Polish language, and 30*l.* for the purchase of French and German Tracts, to be circulated in Poland. The Prussian Tract Society continues its labours. Since its formation in 1814, about *half a million* Tracts have been printed at Berlin. The efforts of the Societies formed in Germany have been considerable, and crowned with much success. At Dantzic, Tracts have been distributed by commanders of vessels engaged in that trade. The Hamburg Society continues its labour. The Society at Amsterdam has proceeded with activity and success, and is now become a Society for the Netherlands. It has been presented by this Society with 20,000 copies of the Tract "On Regeneration," with the stereotype plates from which the edition was printed: a further edition has been printed at Amsterdam. The Paris Society has enlarged its sphere of action, with a hope that much good will result. The labours of the Rev. C. MALAN, of Geneva, demand particular mention. This indefatigable and useful servant of the Lord is an active circulator of Tracts, of which he is also the author and publisher, principally at his own expense. During the past year 8,000 Tracts in the Spanish language have been distributed from Gibraltar. The Rev. S. S. WILSON is about to return to the Mediterranean, and measures have been taken to forward the important work of translating and printing Tracts in the Greek language, to which Mr. WILSON is devoting considerable attention. In the Azores, a merchant has distributed several thousand Tracts chiefly in the Portuguese language. A lady at Madeira is active in distributing

Tracts to the residents, and to the shipping which touch there; further supplies have been sent. Opportunities have been offered for sending Tracts to the Cape de Verd Islands, to Sierra Leone, and other places on the Western Coast of Africa. At the Cape of Good Hope, Drs. PHILIP and THOM have circulated Tracts extensively; considerable supplies have also been forwarded to Simon's Bay and Graham Town. To Chili and Peru 11,000 Spanish Tracts have been forwarded. English and Spanish Tracts have also been sent to the Rev. J. ARMSTRONG at Honduras. Correspondents from South America unite in stating that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. To the West Indies nearly 10,000 Tracts were sent last year. To New Providence, and to the Bermudas, 3,000. In various parts of the United States of America, Tract Societies are proceeding with activity, chiefly in connexion with the American, New York, Philadelphia, and Baltimore Societies; "which are going through the land in the length and breadth of it, and proceeding to occupy it, in every direction, with Branch and affiliated Institutions. Your Committee would particularly notice the *American Tract Society*, which in extent of operations, ranks next to your own; they have also much pleasure in mentioning, that at New York a *Ladies' Auxiliary* has recently been formed." To Virginia, 1,600 Tracts have been sent, hoping they might excite attention in that province. To Canada upwards of 20,000 Tracts have been forwarded, and to Halifax, in Nova Scotia, 11,000. Applications for Tracts have been made from Newfoundland, by a Captain in the Royal Navy stationed there, and some respectable Merchants in that Island, and your Committee have forwarded to them 54,000. The extensive and interesting regions of Asia have not been forgotten. To the Missionaries of the London Missionary Society at Bellary, 32 reams of printing paper, and 15,000 English Tracts, have been forwarded. To the Societies at Serampore and Calcutta, 64 reams of paper, and 13,900 Tracts. To Madras, 32 reams of paper, and 12,500 Tracts. To the Missionaries of the Church Missionary Society, and of the Methodist Missionary Society, at Ceylon, 32 reams of paper, and 10,100 Tracts. The Missionaries proceeding to Bombay, from the Church Missionary Society, have received a supply of Tracts; and scarcely a vessel or a Missionary has sailed to any part of India without Tracts. To the Baptist Missionaries at Bencoolen, 32 reams of paper have been sent. To the Missionary Station at Malacca, 32 reams of paper, and 6,500 Tracts. Renewed exertions are making for China also, and the sum of 200*l.* has been devoted for this cause. The total of grants to India and China, during the past year, amounts to more than 450*l.* Australasia has not been forgotten: convict and other ships, and settlers proceeding from London, and the out-ports, have been supplied with Tracts; and a considerable quantity has been forwarded to the ministers of the Colony, to form a Depot in New South Wales.



"In closing this detail of Foreign Operations, your Committee would earnestly call your attention to what remains to be done:— 'light may have glanced upon a Continent, it may have partially illumined an Island,' but it is only as the beams of the morning upon the top of the mountains,—'*darkness yet covers the nations, and gross darkness the people;*' but we may trust the day is at hand, and may even now say, '*Arise! be enlightened, for thy light cometh, and the glory of the Lord hath risen upon thee.*' Let us not be slothful in this work, but '*fervent in spirit, serving the Lord.*'"

## DOMESTIC PROCEEDINGS.

In Scotland, increased exertions for the circulation of Tracts have been made. During the past year the Tract Society at Edinburgh has purchased upwards of 200,000 of your publications, and has been active in taking measures for their sale and distribution; not forgetting the importance of attention to hawkers and other itinerant venders. Other Societies in Scotland are also proceeding. A considerable grant of Gaelic and English Tracts have been distributed in the Highlands and Islands. The Religious Tract and Book Society for Ireland report, that during the past year 443,686 Tracts have been sold, and 18,933 issued gratuitously, from their Depository, being one-fourth more than the issues of the former year. In addition to these, 30,585 books have been sold. A Tract Society has been formed, called the Cambrian Union, for promoting the cause in Wales. The *Cross of Christ*, and *Poor Joseph*, are already translated and published, and others are in progress. About twelve months since, an edition of WATTS's Divine Songs was printed in Manx, which proved very acceptable. In the Island of Guernsey a Tract Society is in operation, and has printed several Tracts in the French language. In the Scilly Isles, Tracts have been distributed from house to house, and affixed to the walls, which have proved exceedingly useful and acceptable.

The total expense to the Society of *gratuitous* issues of Tracts, for the past year, amounts to \$5,084, and the loss on Tracts and Broad Sheets sold to hawkers to upwards of \$372.

The establishment of *forty* Auxiliary Societies and Associations has been reported since the publication of the last Annual Report.

From the following statement, it will appear that the Society is still extending its issues of Tracts.

|                                 |   |   |                 |
|---------------------------------|---|---|-----------------|
| English Tracts issued this year | . | . | 5,656,675       |
| Foreign ditto ditto             | . | . | 54,325          |
|                                 |   |   | <hr/> 5,711,000 |
| Issued last year                | . | . | 5,222,471       |
|                                 |   |   | <hr/>           |
| Increase                        | . | . | 488,529         |

To this increase of *nearly half a million*, must be added an increase also in the number of Children's Books of 97,275. The whole number issued since the formation of the Society exceeds 51,000,000.

*Extract of a Letter from the Lady of Rev. Dr. Henderson, St. Petersburg, Russia, to a Female Friend in America, dated Bible Society House, August 1, 1821, describing the way in which a SINGLE TRACT put in operation all the Bible Societies in Russia, and several of the adjoining countries.*

A mutual friendship subsisted between Mr. Henderson and our excellent friend [Rev. Dr.] Paterson, in early life. The latter, having finished his studies at Glasgow, was bent on labouring as a missionary in India. He sought a companion and fellow-labourer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and laboured in acquiring the language, translating and distributing Tracts, &c. It happened one day as they were in the royal gardens, that Henderson gave a Tract [*The Great Question Answered. By Rev. Andrew Fuller*] to a young Physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose he went to a patient, one of the Moravian Brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find, that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Paterson and his friend, and introduced himself to them. From this individual our young missionaries learned the deplorable state of *Iceland*, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying its inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, *Iceland*,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from a SINGLE TRACT!

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*Extract of a Letter from the Secretary of the Religious Tract Society of London, dated Jan. 20, 1824.*

Your highly esteemed communication of the 20th Sept. is now before me, and permit me to congratulate you on the important station the American Tract Society now occupies, and to present my most ardent wishes for its increased prosperity. The perusal of your excellent Report was productive of the most unfeigned gratitude and thankfulness to the Almighty Giver of all good, for the evident manifestations of his divine approbation on the extensive labours of your Society.

We observe with much satisfaction the attention you are manifesting towards the Spanish population in America; and this Committee, desirous of strengthening your hands in this good work, re-

quest your acceptance of 10,500 Tracts in the Spanish language, which, we doubt not will soon obtain a speedy circulation, through your instrumentality. We have the pleasure also to forward you complete copies of all our publications.

We are greatly obliged by your present of your Reports, copies of the Christian Almanack, and your other publications. This reciprocity of kindness and attention between kindred Institutions we are very desirous to cultivate, assured that the great cause in which we are privileged to be engaged, is promoted thereby. The general operations of this Society are extending on every side; and our intelligence, from all quarters, is of the most animating nature. I apprehend, from present appearances, that our issues for the current year will be not far from *seven millions*. I solicit the favour of your future correspondence, praying that the blessing of the God of grace may rest on the Societies for which we mutually labour, and that the cause of our Lord and Saviour may speedily prevail throughout the universe.

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*Extract of a Letter from the Secretary of the Prayer Book and Homily Society, dated, London, Jan. 7, 1824.*

Having received your last Report, we have taken the opportunity, offered us by a parcel proceeding from the Religious Tract Society, to inclose 1,000 select English Homilies, 4,000 Spanish do. 1,000 French do. and 500 copies of the Burial Service in French. You are probably not unacquainted with the Homilies composed by Cranmer, Ridley, and others, and know the sound, practical, and truly evangelical character of the doctrines contained in them. We earnestly hope they may prove useful among the thousands in America, mentioned in your Report as destitute of spiritual instruction. We also forward you our Reports and specimens of our publications. These will explain to you our general views, and our earnest desire to promote the spiritual welfare of our fellow men. May the great Head of the Church bless all the efforts that are now made, or ever shall be made, by those who love him, to make known his ways upon earth, and his saving health among all nations.

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*From the Correspondent who communicated the interesting facts mentioned in the Report, page 145.*

Though I have circulated thousands of Tracts, furnished by Benevolent Societies and individuals, and at my own expense, in a dozen of the United States and in several other countries, in only one instance has the Tract I have presented been *refused*, and that because it was supposed to be a *political* work. At one time, a little girl came running to beg "I would give her one of those nice little books." As soon as she had received it, she added, "If you please

do give me one for my school teacher—and one for another young woman—and there is a young gentleman wanted I should get one for him too—and—” She was going on to ask for more, when I gave her a dozen, saying I was glad she wanted so many, and hoped the Lord would make them instrumental of salvation to all who should read them.

A waggoner inquired if I could tell him where he could obtain such a little book as a man had picked up at the tavern below, “for,” said he, “I looked over him, while he was reading, and would give any money if I could get such a one.” After ascertaining that he lived at a small village, half a dozen miles from the main road, and some hundred miles from any efficient Religious Tract Society, and was not favoured with the preaching of the Gospel, and had little access to books, I gave him 24 Tracts, desiring him to loan them in turn to all his neighbours, believing they might be the means of great good to them. The man offered to pay the price of the books; and I was afterwards sorry that I did not receive it, for the amount of Tracts sold may always be reserved to purchase the same quantity of Tracts again, and be the means of putting many in circulation.

In crossing a ferry over the river Niagara, I was exceedingly pained with the profane oaths of one of the ferrymen. I presented him a Tract, and said to him in a low tone of voice, and I believe with a true spirit of kindness, “When I cross again, at some future time, I hope you will be able to manage your boat without taking the Lord’s name in vain.” “I hope I shall be,” said he, “for I know it is *wrong*, and I will try to improve by your advice.” One such reply is encouraging to him who desires to promote the love of God among his fellow men; and I enjoyed the pleasure of hearing *many* such, in the frequent journeys I have taken.

In one instance, I gave some Tracts to a Tavern-keeper who was a professed Deist, and resting on his own good works for salvation. His *promise*, that he would read them has encouraged me to present Tracts in other instances, even when there is but little prospect, apparently, that good will result.

At a village far from the Atlantic, where we held a prayer meeting, I gave several Tracts to the children who were present. The next morning eight or ten little girls came to attend family worship, as I supposed; but after this duty was over, I discovered that they came hoping I would give them Tracts. I gladly gave each of them one, and a few to carry home to their friends; but first gathered them around me and endeavoured to impress upon their minds the necessity of “remembering their Creator,” and the importance of often repeating to themselves this sentence, “*Thou God seest me.*” One of the dear children, who was about eight years old, came nearer to me and in a very affectionate manner inquired, with tears in her eyes, “if I should return to that house in six weeks?” Her appearance was such as led me to hold her to my heart, and converse with her further, for I hoped God was



about to bless to her the instructions I had given her, and the Tracts I had put in her hand.

I will only add, that one of the most evident advantages of distributing Tracts is the facility it affords for introducing the subject of religion, and the consequent watchfulness which such conversation ought always to produce in the mind of every Christian, lest he should at any time, undo by his *example* what he has taught by *precept*.

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*From a Missionary in a distant part of the United States.*

Having been for a year past, an eye witness of the desolations of Zion in a part of our beloved country, I feel that the work in which you are engaged, must excite in the breast of every friend of truth, the most ardent desires for your success. I have seen many children and youth, who are literally trained in the school of vice, who are scarcely allowed, much less encouraged, by their profligate Instructors, to read the Bible or any other religious book. I immediately attempted to gather them in Sabbath Schools, and succeeded in several villages far beyond my expectations: and it was on organizing these schools, that I felt especially, the want of Religious Tracts. I wrote to a friend in a large city, to procure me a considerable supply at my own expense; stating the circumstances in which I was placed, and the purposes to which I wished to appropriate them. My letter was, however, communicated by him to pious friends, and a much larger quantity than I had requested, was gratuitously furnished. I found them very acceptable to almost all classes of people. One fact I consider well worthy the attention of the Committee, namely, that *those Tracts which most pointedly condemned the most alarming and prevalent sins of the country were the most popular*. Among these was the "Fatal Effects of Ardent Spirits." After reading this in a public meeting, one requested a copy and another, till my stock was entirely exhausted; and many applications were made which I could not supply. One citizen, who had been, till of late, a very respectable and valuable member of society, was hopefully reclaimed by this Tract from the destructive sin of *intemperate drinking*. The Tracts accomplished all that I had anticipated, and more. They were all soon disposed of, and I regretted much that my supply of them had not been greater. The Christian Almanack was inquired after by many, with great interest; and I believe if I had been supplied with them, I could have sold some hundreds in the field of my missionary labour.

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*From the Agent of a Depository lately established in Ohio.*

Since the Tracts arrived, I have used my best endeavours, by inserting notices in our county Newspaper, and in other ways, to



circulate information of the existence of the Depository committed to my trust, and have been instrumental in forming a number of Auxiliaries. I have distributed your Reports extensively, and an Auxiliary is formed in every town where they have been sent. Through these Societies, the Tracts come within the reach of almost every one, whether old or young, rich or poor. I have reason to hope that, by the blessing of Heaven, they will produce the most salutary effects. Yes, Sir, they have done this already. They have attended our public worship on the Sabbath, and have preached, in a very pungent manner, the truths of the Gospel. They have attended our meetings for religious conference, and spoken the word of God faithfully. And they are silently preaching in almost every family; and I have much reason to believe, that their preaching has not been in vain.

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*From an Instructor among the Indians on the Penobscot, Me.*

I write to request the Committee of the American Tract Society to furnish the destitute people among whom I have been labouring, with a quantity of Tracts for gratuitous distribution. Perhaps there are few places, where a part of the funds committed to the charge of the Society can be appropriated with a greater prospect of good. The tribe of Indians which Providence has located here, consists of nearly 300, who are deplorably ignorant; and whose means of information, both literary and religious, have been till lately extremely limited. Happily, instruction is now furnished them by the benevolent, and there is a fair prospect that many of them will soon be able to read with facility. Religious Tracts are very gratefully received by them, and are eminently calculated to arrest their attention; and could you furnish a supply, they would doubtless be productive of great good to children and to their parents, in the school and in the private family.

There are also numbers of men employed, a great part of the year, in procuring lumber on the Penobscot and its branches. The business of these men leads them to retire into the forests, beyond the most remote settlements, far from their families, from the Sanctuary of God, and in too many instances, there is reason to fear, from his holy Sabbath and his precious Word. I can hardly conceive of any class of men to whom Religious Tracts promise greater usefulness. Could Tracts be obtained, the temporary dwellings of these men might be furnished with them, and on the Sabbath, and at many other times, they could hardly fail of being read. And could the Benevolent, whose stores God has filled with earthly treasure, come and visit the moral desolations which I here behold, and which exist to a lamentable extent in other parts of our country, I am sure the American Tract Society would no longer want means to disseminate thousands and millions of Tracts where there is so fair a prospect that they would furnish an abundant harvest to the glory of our Redeemer.

*From a Correspondent.*

It would afford me a high degree of satisfaction, if in my power, to contribute any thing which might impress more generally on the Christian public, the deep conviction I have of the usefulness of Religious Tracts. This conviction is the result of personal experience and observation, which have done more than to confirm all the arguments I have ever met with, in support of this Christian charity. I have, for some years, found it my privilege to keep by me, whether at home or abroad, a supply of the excellent publications of the American Tract Society, and have had more real felicity in the evidences of pleasure and good which have resulted from their distribution, than in all other exertions I have made in the cause of benevolence. When I journey, I usually take with me a supply of Tracts, and in one instance, some years since, I made the distribution of them the main object of a somewhat extensive tour. They were received with avidity by persons of many religious denominations, in the various places which I visited. In a considerable neighbourhood of *Friends* they were *purchased* with an eagerness which promised much good; for I then thought, as I do now, that when the Society's prices can be obtained, the Tract is likely to be valued more highly, and to be more useful, than if presented gratuitously.

Having considerable intercourse with *Seamen*, I have of late had much satisfaction in furnishing them with Religious Tracts. They are a class of men who I believe are designed by the Lord to be of the first importance to the cause of Christ; and Tracts are most generally received by them with apparent interest, and read with professed pleasure.

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*From a Correspondent.*

A Clergyman in the state of New York, who always keeps on hand a supply of Tracts for distribution among his parishioners, was one day called upon by two little boys, one of whom requested, and received, a Tract. Perceiving from some expression of the other, (who belonged to a family noted for vice and irreligion,) that he was desirous of a similar present, he first inquired of him if he could read; and on being answered in the negative, gave him also an appropriate Tract, with the express condition, that he should get his mother to read it to him. On the following Sabbath, the clergyman was gratified by the unusual sight of the mother in the house of God, and soon after received an invitation to visit the family. Both the parents were found to be under concern for their salvation; and eventually, by the change in their lives, gave evidence of a genuine change of heart.

The conversion of this wicked family from the error of their ways, was distinctly to be traced to the influence of the Tract—and most seasonable was the visit of this messenger of mercy, for death was already at the door. Not long after the hopeful change in her char-

acter, the mother sickened and died ; but not without leaving great reason to hope that ' her sins which were many, had been forgiven her.' Here then, may be seen that some contributor to the Tract Society, has been the instrument of ' *saving a soul from death, and hiding a multitude of sins.*'

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*Extract of a Letter from the Secretary of the Liverpool Religious Tract Society, dated, Liverpool, 5th May, 1824.*

I have to acknowledge the receipt of your favour which came to hand about a fortnight since. I now forward you a packet containing the publications of the Liverpool Religious Tract Society, which are presented by the Committee as a token of their cordial approbation of the objects your Society proposes to itself—objects of the highest possible importance, since they affect not the temporal only, but the eternal interests of our fellow men. We have read your Reports at various periods, as they have been brought before us, and have admired the zeal and patient continuance in well doing, of which your labours of love have given such satisfactory evidence.

Since the alteration was made in the designation of your Society, your responsibility is, I dare say you are fully sensible, greatly, I might add, fearfully increased. The entire Union is now under your charge ; and with such a brilliant prospect before you as the London Religious Tract Society, our National Society, presents, of what may be effected by heaven-inspired and heaven-directed enterprise, we look with hope and confidence to your Committee, trusting you will "quit yourselves like men," "*attempting great things, and expecting great things,*" in the full assurance that your labour in the Lord shall not be in vain.

It will always afford our Committee pleasure to hear of the welfare of your Society, and still more to be able, if in ever so small a degree, to contribute to it.

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*From the Rev. Messrs. Bird and Goodell, Missionaries to Western Asia ; addressed to the Secretary of the New York Religious Tract Society.*

DEAR SIR,

Malta, Oct. 3, 1823.

The Tracts with which the New York Religious Tract Society kindly furnished us, we found to be a very important addition to our means of usefulness in the Mediterranean. Those in Spanish were particularly so. Nearly two thousand of them in all we sent, at two different times, to Gibraltar, at the solicitation of a Committee there, who act equally for the Bible, Missionary, Tract, and other Benevolent Societies of England. This Committee had daily opportunities of distributing them in Gibraltar, or of conveying them into the interior of Spain, where a wide field was then opened for extensive and successful operation in this respect. Of these

opportunities the Committee had availed themselves, till their own stock was nearly or quite expended; and very seasonable indeed was the supply, with which your liberality enabled us to furnish them, until their Depository could be replenished from England. Others of your Tracts we have put into the hand of the sailor, the soldier, the civilian, the gay, the rich, the profane, the child of ten years, and the man of grey hairs. Those that we have not yet distributed we have placed at the disposal of a Tract Association, that has been formed in this city; and from this we shall supply ourselves liberally for the tour, which (except we go to Palestine) we propose soon to take to Smyrna and the Greek Islands. Happy the missionary, "that hath his quiver full of these." When we have had serious conversation with a man, whether he be of the Greek or Roman Church, whether he be a scoffer at Religion, or be earnest in seeking it, we are always happy at parting, to give him a Tract for his perusal, and an assurance of an interest in our prayers. Scarcely has a week passed, since we have been here, in which persons have not called, generally on an appointed evening, to know what they should do to be saved. Many of these we have found exceedingly ignorant of the Scriptures and of religion; and some of them, we trust, have received much light and knowledge, not only from our conversation and preaching, but also from the Tracts which we have given them, and of which they have sometimes made grateful mention—so great a change has been wrought in a few soldiers, who were formerly abandoned to almost every vice, as to be observed, not only by their fellows, but their officers. This should inspire our hearts with thankfulness, and with renewed ardour in the cause of Him, who works by what instruments he pleases. All the results of benevolent effort cannot be known in this world. May we learn to wait a while for our reward; and in the mean time never "forget to do good and to communicate, for with such sacrifices God is well pleased." "In the morning sow thy seed, and in the evening withhold not thy hand," should be our motto; and the reason annexed, "For thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," should be our encouragement.

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EXTRACT FROM THE TWENTY FOURTH ANNUAL REPORT OF THE  
RELIGIOUS TRACT SOCIETY OF LONDON.

*From a Letter of the Rev. J. Hands, communicated to the Bellary Auxiliary Tract Society, giving an account of the distribution of Tracts in two long journeys in India.*

On arriving, in the morning, at the place where I intended to halt for the day, as soon as I had taken a little refreshment, I generally inquired whether there was a school in the town, or not; if answered in the affirmative, I requested to be conducted to it, and

after some conversation with the Master and scholars, calculated to disarm their prejudices and gain their good will, I presented a Tract to the Master or one of the scholars, which I requested him to read aloud. While this was reading, the visit of an Englishman to the school generally excited the attention of the people of the town, so much as to draw together a great number of its inhabitants. During the reading, I frequently stopped the reader for a time, that I might explain and improve what had been read; and when the reading was over, I made the subject of the Tract matter of discourse for some time, which I concluded by distributing Tracts among those who could read, and inviting the people to accompany me to the Choultry, where I would give them more books, and tell them more about the way of salvation. Frequently, a crowd accompanied me, and in several towns, the places I occupied were thronged almost the whole of the day, which was spent in reading the Tracts, or a portion of the Sacred Scriptures, and explaining them to the people: and thus endeavouring to make them acquainted with the Great God, and Jesus Christ whom he hath sent.

By these means, and by treating all with kindness and respect, I generally succeeded in removing prejudice and fear; and in those towns where there were many persons who could read, always found much larger demands for books than my stock, though at first considerable, would allow me to supply.

In some places, such was the eagerness of the people to obtain Tracts, that they were almost torn out of my hands. I was often delighted by seeing the poor people, after they had received a number of these little instructors, withdrawing a short distance, and sitting down in little groups of eight or ten persons, one reading, while the others attentively listened. At several towns, where I had distributed all that I had allotted for that place, and was leaving it to proceed on another stage, persons ran after the Palanquin, and would not return till they had obtained a book.

In several visits to the large Native City of Bangalore, after addressing the people in the schools or Bazar, the Tracts were sought after with such eagerness, that I was sometimes obliged to desist from giving more, to prevent their being torn by the multitude of hands that were stretched out to receive them; and more than once, I was followed home, (a distance of two miles,) to obtain a Tract. Since that time, a few pious individuals at Bangalore, have hired a shop in the Bazar, which they have stored with Tracts, in various languages, for sale, at a low price. Numbers of the Natives flock there to read them, and many have been induced to purchase them.

Having received another good supply from Bellary, while at Bangalore, I distributed a great number on the road from thence to Seringapatam; and during my stay of three weeks at the latter place, where I was daily occupied in conversing and preaching to the natives and others, I distributed some hundreds more. Many



read them, apparently with much attention, and some came frequently to my dwelling, to ask the meaning of things in the Tracts, which they could not understand. My hopes were much excited by one man, who professed to have been much impressed by reading the *Memoir of Petumber Sing*, one of the Serampore Christians. He seemed, in many respects, a character similar to that of Petumber Sing before his conversion. The man was with us daily, read all our Tracts, and much of the New Testament; professed to be fully convinced of the truth and excellence of Christianity, and expressed much concern to obtain salvation. When I was leaving Seringapatam, he wished much to accompany me, and said, if I would allow him, he would support himself; but as I had a long journey and a voyage before me, I persuaded him to remain at home for the present, and, in a few months, pay us a visit at Bellary. I hope, at some future time, we shall see or hear something more of this poor man, and that it will be found he did not read our Tracts in vain.

While at Seringapatam I was not a little gratified by a respectable country-born young man coming to me, and requesting me to accept of six Rupees, as a donation to the Bellary Tract Society. I had met with him once before at Cauverypank, and had given him a few Tracts, with a copy of Doddridge's *Rise and Progress*, and he told me he had derived so much advantage from the Tracts I had given him, that he felt himself bound to do something to support the Society. He gave me also, quite unsolicited, a similar sum, for the Bellary Branch Bible Society.

The following is the translation of part of a letter, received from one of the Schoolmasters, whose school I visited in my last journey:—‘You desired me to make known your good books to my children: I have acted agreeably to your request, and taught them the First Catechism. Now, many of the people in our village, speaking of your Scripture, say, *This is the true Shaster*, and are much pleased with it. Several are now studying, saying, that if they become well acquainted with its contents, they shall find the way of salvation, and obtain every blessing. We are thinking of you morning, noon, and night; and we hope you will do something to assist in the education of our children.’

In these journeys, thousands of Tracts have been put in circulation, and much of the seed of Divine Truth scattered abroad. May the sacred influences of the Spirit, like the refreshing rains of heaven, descend and render it fruitful! It has been sown with much labour, and many prayers; may it produce an abundant harvest, to the glory of God!

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*Distribution of Tracts in India, by Rev. W. Reeve. From the Bellary Report.*

The Rev. W. Reeve, in distributing your Tracts at the last Humpee Festival, had a fine field for the labours of Christian be-

nevolence, which, with the cultivation and tillage of succeeding years, we would trust, will ultimately become "white unto the harvest." Thousands and thousands, assembled from all parts of the country, on that occasion, have, through your means, heard the words of eternal life. The throngs that came together, to receive the fruits of your liberality, were immense; subsequent to every distribution might be seen, in various directions, almost as far as the eye could reach, groups of people, composed of men, women, and children, sitting at the doors of their tents, reading aloud, for the instruction and edification of each other, these interesting messages of peace and mercy to a guilty world. If every application had been attended to, 10,000, instead of 1,000, would have been insufficient to meet their importunity.

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*From a Correspondent in Nova Scotia.*

Some time ago, I lent the Tract, entitled CONVERSATION IN A BOAT, to a respectable farmer, who was here on business, from a remote part of the country; he was a pious and intelligent man. Some time afterwards he called to see me, and apologized for not returning the Tract, and told me, that he had in his establishment in the country, an aged servant, who had been many years at sea, and had contracted the vile habit of profane swearing. His master had tried every experiment, but in vain, to convince him of the sinfulness of his conduct, and almost despaired of his reformation, when one day, going unexpectedly into a room where he was sitting, he saw him bathed in tears, reading the Tract, and never afterwards found him guilty of swearing; there was also a reformation in his conduct in other respects.

That excellent Tract, THE SWEARER'S PRAYER, I have also found very useful. In one instance, a pious young Schoolmaster writes thus: "You gave me a number of Tracts, among which was THE SWEARER'S PRAYER. I had in my School a boy, who habitually made use of profane language. I made many efforts to reclaim him, by inflicting various punishments, but in vain. I directed all my Scholars not to associate with him, on any occasion, lest he should corrupt them, and had almost determined to exclude him from the School; this enraged him so violently, that I was at a loss what to do. One day, about twelve months since, while I was remonstrating with him, it occurred to me, that to make him learn THE SWEARER'S PRAYER, by heart, might have a good effect; I therefore gave it to him on Saturday, to commit to memory. On the Monday following, he came to School with a dejected countenance, and I was convinced there was an outward sign of inward sorrow—his tongue faltered while repeating some of his task, and tears of contrition ran down his cheeks. I was affected very much at the sudden change in this boy, to see what the Lord can do by the simplest means. I asked his elder brother, lately, whether he had sworn since?—he replied, 'No;—I think THE SWEARER'S PRAY-

ER has cured him of swearing, and he has been more obedient to his parents since he got it, than he ever was before.' I can truly say, that I have not a better behaved lad, among my forty Scholars, than he has been during the last year."

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*From the Rev. Dr. Pinkerton, St. Petersburg.*

It will afford pleasure to hear, that during the past year, the circulation of Religious Tracts in the Russian Empire has not been neglected. The number of copies printed, of near one hundred different Tracts, in St. Petersburg and Moscow, through the benevolent instrumentality of pious individuals, since the year 1812, has been about 600,000. The most of these are now in the hands of all classes of the people, in every province of the Empire. None have shown more zeal in this distribution, than several of the Russian Prelates, and a few distinguished nobles. Incalculable is the benefit which will arise from the perusal of these publications by the people, among whom, before their appearance, works of this kind, treating of moral and religious subjects, written in the common language of the Russians, and printed in the civil character, were almost unknown. In very many instances they have led the readers to seek to obtain copies of the Holy Scriptures; and they have been read with peculiar delight by the Russian Military, especially by the *Kazaks*. "These Tracts," writes a correspondent, from the shores of the Caspian, "I trust have not been distributed in vain. I have often seen the Soldiers in small companies, and overheard them, in their dwellings below ground, reading Tracts or the Bible." Another correspondent, residing near the mountains of Caucasus, says, "The Tracts have been circulated far and wide in the country around, as Mr. —, who travelled much about in the course of last summer, sold nearly all that he had with him; and disposed of many of them at *Mozdak*, *Kitzlaer*, &c.; and there is every reason to believe, that these small publications are perused with diligence by those who receive them."

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*From the Master of a Merchant Vessel employed in the Baltic Trade, Nov. 1822.*

On my clearing at the Sound, I distributed about 110 Tracts in Danish, and 40 in the English language. On my arrival at *Memel*, I generally carried a quantity of Tracts, in the German language, in my pocket; at this place I distributed 270. When I returned to *Hull*, finding my stock of Tracts low, I applied to a friend there for a fresh supply, and he gave me about 50 in German. On going ashore at *Elsinore*, during my second voyage, one of the boatmen said to me, "Oh, Sir, I hope you have some little books; I will buy some." I replied I had not any to sell, but gave him two. On my coming out of the Custom House, I was surrounded by the people, saying, "This is the Captain that has the *little books*," and

my pockets were soon cleared. Some of them said, "Have you any more on board?—We will come for them." They did so, and I gave them about 30. The wind being fair, we did not come to anchor.

On my arrival at Memel, a gentleman of some respectability came to me, and said, "Captain, I want you." I stepped aside with him, and with tears in his eyes he thanked me. I asked him for what. "Oh," said he, "that book—that good book you gave me! It told me to read my Bible—I have done so, and I find I must believe in Jesus Christ, or I shall be miserable for ever." I told him that Jesus Christ offered to make him happy, for he came to save sinners, such as he said he was, and was ready to save him.

This gentleman was very intimate in a family to which my business called me, and I perceived that he had been exhorting them all to seek happiness in Christ; and I have reason to believe that what he had said was not in vain, for I saw a visible change in their manner, by his exhortations, and the Tracts I had given them before. They now revered the Sabbath day, which is, in that country, awfully profaned. Others also came inquiring for more Tracts; and a very respectable merchant promised that he would have 500 copies printed of all the different Tracts I had given him.

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*From a Clergyman in England.*

A few weeks ago, I was passing through G——, and, while I was waiting at the Inn for a conveyance, my feelings were much pained by the dreadful oaths and curses of a man in the next room. I bore with this some time, but at last could endure it no longer. Taking THE SWEARER'S PRAYER in my hand, I approached the man, and looking very seriously at him, I said, "I heard you pray just now, did not I?"—"Me pray, Sir," replied the man, with a confused and astonished look, as if it was the first time he had ever had such a charge brought against him: "Me pray, Sir! what did I pray for?"—"For Damnation," I replied; "and I have got a copy of your prayer in my hand; if you wish to see it, I will give it you." Accordingly the man accepted the book: his tone and his manners were immediately softened, and his language materially changed.—A short time ago, I was travelling in one of the steam packets to L——, and after some time, I went into another room, where I found all the passengers vacant and unemployed, except two men who were sitting in the corner playing at cards; after having furnished each of the party with a Tract, except the card-players, I ventured to address one of them, and asked him if he would accept of some of *my cards*. "Yes," said he, with perfect good nature, "that I will; and I will lay my cards down, and read yours." His companion followed his example; and I had the satisfaction of perceiving, when I left the room, that not only had the Tracts prevailed above the cards, but also that the persons who were before lounging away their time in a listless and unprof-

itable manner, were now busily, and I would hope, usefully employed, in reading important and interesting truths.

*From the Address of a Clergyman at the Anniversary of the Boston (Eng.) Auxiliary Religious Tract Society.*

Some months ago, I had occasion to visit a remote part of my parish, the inhabitants of which live at too great a distance (eleven miles) to attend their Parish Church. After preaching to them, I distributed a number of Tracts to the people that were assembled, and they received them with the greatest avidity and thankfulness. It so happened, that **THE SWEARER'S PRAYER** fell into the hands of a notorious swearer, and one that was addicted to almost every kind of gross immorality. It pleased God to bless the reading of this Tract, and to apply it to the man's heart; he was not only convinced of the sin of swearing in particular, but of all his other sins; he felt them "as a heavy burden, too heavy for him to bear," and he was thus led to the "Lamb of God that taketh away the sin of the world." He now regularly attends the ordinances of God, which before he as regularly neglected; and is, I understand, a consistent, and sober, and upright character. In consequence of a blessing from above attending the perusal of this single Tract, the drunkard has become sober, the profane has become devout, the swearer has learned to fear an oath, and he that profaned the Sabbath has now a delight in its holy services, and has been taught to hallow that sacred day.

*Extract of a Letter from M——. Jan. 9, 1823.*

One of our Tracts fell, some time ago, into the hands of a young woman, living four miles off, who, I believe, had never heard the Gospel. The perusal of the Tract was made the means of awakening her to a sense of her danger as a sinner, and directing her to a Saviour; she was in an ill state of health, and after lingering some time in a consumption, she died happy in the Lord.

The liberal present of Tracts was very acceptable and seasonable; two of our young men are now beating through the drifted snow, with part of them in their hands. I found a poor old man, who had lived, to the age of fourscore, a life of the greatest iniquity, abandoned to every vice—struggling in all the horrors of black despair. He spurned all consolation, refused to join in prayer, or listen to the promises of God's holy word, and even told me, he would gladly, by an act of suicide, if permitted, leap into hell at once. Our Tract Distributors were unwearied in their endeavours to direct his views to the "Lamb of God, that taketh away the sin of the world;" and while thus engaged, in their last visit, a pleasing change took place; the storm was abated, *he began to pray for mercy*; thus He, who once stilled the roaring of the tempest, in like manner said to the tempest in his soul, "Peace! be still!"—



He lived a few days afterwards—the storm was succeeded by a calm; his breath was no more employed in uttering the language of blasphemy and despair, but in ardent prayer and humble praise. He lived till the following Saturday, in a comfortable frame of mind, and while sitting in his arm-chair, by the fire-side, he calmly passed from time to eternity.

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*Letter from a friend at E——. July, 1822.*

In April last, I visited the Workhouses in this place, in order to converse and leave Tracts with the poor creatures living in them, and found in one of them a wretched old man, more than seventy years of age, and lame and blind; but for violence of temper and profane swearing, he was proverbial. I talked with all I found in the house, but chiefly with *Old William*; having previously been informed of his character, I enlarged on the enormity of profane swearing, and read to them *THE SWEARER'S PRAYER*, making remarks on each part separately. Fully to describe the attention of the poor creatures, especially of old William, is impossible:—Tracts were unknown in B—— Poorhouse, the inmates of which were exceedingly depraved. After reading the Tract, and giving them others, I read the third chapter of John, and prayed with them. The matron also was present; the greatest seriousness pervaded their minds, and old William, instead of offering any rudeness, as he usually did when spoken to on religious subjects, had taken off his hat, and I mentioned his lameness as an apology for his inability to kneel with us. I told them that I would come again, which I did; when they said, that they thought it a long time since I was there before. Every one was astonished that Blind William had left off swearing, and I was told, that during the fortnight, he had not been heard to utter one oath.

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*A Letter to the Rev. J. Clayton, Jun. read by him at the Annual Meeting, May 16, 1823.*

Rev. Sir,

The writer requests you to mention his case, (for the encouragement of others,) at the Annual Meeting of the Religious Tract Society. The enclosed Tracts, (*FRIENDLY CONVERSATION* and *SIN NO TRIFLE*.) were placed in the writer's hands, about three years since, by a female friend, when he was on a visit at her house. He received them, and put them in his pocket, and thought no more of them for a long time, but they came again to his view unexpectedly, and were read with attention;—they led to self-examination, and to a regard of the Sabbath-day—to an attendance on a preached Gospel—and to the establishment of family worship in his house. He considers himself bound to offer some acknowledgment of his obligation to that excellent Society, through whose means he was first awakened to a knowledge of his own sinfulness; he has there-

fore enclosed a small donation, (five pounds,) to its funds; and, through you, pledges himself to aid the Institution by his example, influence, and prayers for its success and prosperity.

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*From a Minister in the Country, (Eng.)*

At N—— I was assisted in my labours, one Sabbath, (being engaged in six services that day,) by a person whose prayers were truly scriptural and devout, and whose conduct is, I believe, exemplary. In the course of the day, while looking at some Tracts, **THE SWEARER'S PRAYER** met his eye;—"There," said he, "is the instrument of my conversion! I was one of the most reprobate swearers, when that Tract was put into my hand;—I read and trembled, and fled to Christ as my Refuge from the wrath to come."

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*From a Friend who distributes Tracts on the River Thames.*

Respecting our *Seamen* I am happy to say the work goes on well, and I always enjoy meeting with them at their prayer-meetings. I sometimes read over the first letter I had the pleasure of writing you on their behalf; and when I reflect on the amazing good that has resulted from it, I cannot but see the finger of God. *Then*, it was like the grain of mustard seed; *now*, it is like a great tree yielding both shade and fruit. *Then* it was like the cloud the size of a man's hand; *now* it has spread over the shores of England.—America has caught the flame, and is now leading her seamen to the feet of Jesus. In Spanish America the flag has invited sailors to worship God; and English seamen now hoist the signal for worship in the ports where papal superstition abounds.

The Lord has raised up instruments to carry on this work; but I will venture to say, that without the liberal grants of the Religious Tract Society, not one half that has been done would have been effected. The sailors acknowledge the fact, and earnestly pray for you. They are becoming Missionaries in every port they visit. They are constantly applying for Tracts when they go on foreign voyages, and had I double the number which you have been so kind as to supply me with, I could find channels to distribute them, where they are likely to be of essential benefit.

## OFFICERS,

ELECTED, MAY 26, 1824.

HON. WILLIAM REED, *President*.  
 REV. MOSES STUART, *Vice President*.  
 REV. JUSTIN EDWARDS, *Corresponding Secretary*.  
 REV. RICHARD S. STORRS, *Recording Secretary*.  
 AMOS BLANCHARD, *Esq. Treasurer*.  
 SAMUEL FARRAR, *Esq. Auditor*.  
 MR. WILLIAM A. HALLOCK, *Assistant Secretary*.

## EXECUTIVE COMMITTEE.

REV. JOHN H. CHURCH, D. D.  
 REV. JUSTIN EDWARDS.  
 REV. JOHN CODMAN, D. D.  
 REV. WARREN FAY.  
 AMOS BLANCHARD, *Esq.*

## STATE OF THE SOCIETY'S FUNDS.

|   |                |
|---|----------------|
| BALANCE due from the Society, May 1, 1823                           | \$ 927,39      |
| Expense of paper, printing, &c. from May 1, 1823,<br>to May 1, 1824 | } 8,476,58     |
|   | <hr/> 9,403,97 |
| RECEIVED, from May 1, 1823, to May 1, 1824.                         |                |
| Donations, premium on Christian Almanack, &c.                       | 4,195,01       |
| From the Agents of the General Depository for Tracts<br>sold, &c.   | } 4,114,86     |
|   | <hr/> 8,309,87 |
| Balance due from the Society, May 1, 1824,                          | 1,094,10       |
| AMOS BLANCHARD, <i>Treasurer</i> .                                  |                |

# AUXILIARIES

## OF THE

# AMERICAN TRACT SOCIETY,

JUNE, 1824.

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### MAINE.

|                    |                |                      |
|--------------------|----------------|----------------------|
| Augusta            | Hampden        | Portland             |
| Brooks and Jackson | Harpswell      | ——— Chapel           |
| Brunswick          | Jackson        | Prospect             |
| ——— Bowd. Col.     | Limerick       | Waterford & Vicinity |
| Gorham             | North Yarmouth | Wiscasset            |
| Hallowell          | Parsonsfeld    |                      |

### NEW HAMPSHIRE.

|                  |              |                     |
|------------------|--------------|---------------------|
| Acworth          | Dover        | Marlborough         |
| Alexandria       | Enfield      | Meredith & Guilford |
| Alstead          | Fishersfield | Merrimac            |
| Andover          | Fitzwilliam  | Nelson              |
| Atkinson         | Gilsum       | Orford              |
| Bedford          | Hampstead    | Pelham              |
| Boscawen         | Hancock      | Richmond            |
| Bradford         | Haverhill    | Rindge              |
| Bridgewater      | Hillsborough | Roxbury             |
| Burton           | Hinsdale     | Salisbury           |
| Campton          | Hopkinton    | Stoddard            |
| Campton          | Jaffrey      | Stratham            |
| Canterbury       | —— Fem.      | Sullivan            |
| Chester, W. Par. | Keene        | Swanzy              |
| Chester, E. Par. | Kensington   | Troy                |
| Chesterfield     | Kingston     | Unity               |
| Chichester       | Langdon      | Walpole             |
| Columbia         | Lebanon      | Washington          |
| Concord          | Lempster     | Wilton              |
| Cornish          | Loudon       |                     |

### VERMONT.

|                |             |                  |
|----------------|-------------|------------------|
| Barnet         | Corinth     | Manchester       |
| Barre          | Cornwall    | Peacham          |
| Barton         | Danville    | Pomfret          |
| Braintree      | Franklin    | Rockingham       |
| Brandon        | Hartford    | Royalton         |
| Brattleborough | Hubbardston | Rutland          |
| Chelsea        | Jamaica     | Rutland, W. Par. |

|       |               |             |
|-------|---------------|-------------|
| ans   | Sudbury, Fem. | Waitsfield  |
| ry    | Thetford      | Wallingford |
| field | Tunbridge     | Windham     |

Y

MASSACHUSETTS.

|             |               |                    |
|-------------|---------------|--------------------|
| st, W. Par. | Hanover       | Palmer             |
| st, E. Par. | Hardwick      | Petersham          |
|             | Hatfield      | Pittsfield         |
| d           | Haverhill     | Plainfield         |
| d           | Hinsdale      | Prescott           |
| Boston      | Holden        | Provincetown       |
| ee          | Hopkinton     | Reading            |
| nd          | Leominster    | Rochester          |
| t           | Ludlow        | Sheffield          |
| sford       | Malden        | Shelburne          |
| et          | Marblehead    | South Hadley Canal |
| y           | Marlborough   | Spencer            |
| ington      | Medford       | Sunderland         |
| outh        | Medway        | Townsend           |
| m           | Methuen       | Truro              |
| m, S. Par.  | Middleborough | Upton              |
| ld          | ——— & Taunton | West Boylston      |
| ble         | Middlefield   | Westford           |
| ridgewater  | Middleton     | Western            |
| urg         | Milford       | Weston             |
| gham        | New Braintree | Whately            |
| ester       | Newbury       | Williamsburgh      |
| a           | Northbridge   | Winchendon         |
| n           | Orleans       | Worcester          |
| field       | Oxford        | Worthington        |

k

RHODE ISLAND.

Newport

CONNECTICUT.

|     |         |                 |
|-----|---------|-----------------|
| yn  | Lebanon | North Woodstock |
| all | Norwich | South Woodstock |

ry

NEW YORK.

|     |         |                 |
|-----|---------|-----------------|
| ush | Jamaica | Onondaga Hollow |
|-----|---------|-----------------|

PENNSYLVANIA.

|            |            |
|------------|------------|
| Greensburg | Holmesburg |
|------------|------------|

OHIO.

|           |              |
|-----------|--------------|
| Grafton   | Staubenville |
| Liverpool | Strongsville |
| Medina    | ——— Fem.     |

\* Whole number of Auxiliaries, 205.



## DONATIONS,

DURING THE FIRST TEN YEARS, APPROPRIATED TO THE KEEPING OF  
PARTICULAR TRACTS IN PERPETUAL CIRCULATION; OR FOR OTHER  
SPECIFIED PURPOSES.

|   |        |
|---|--------|
| For No. 74, <i>Great Effects, &amp;c.</i> Collected by Rev. Cyrus Kingsbury, 1816                       | 54,36  |
| For. No. 130, <i>Richmond Alarm</i> , E. W. 1820  | 20,00  |
| For No. 107, <i>Little Henry and his Bearer</i> , Ladies in Springfield, Mass. 1820                     | 7,00   |
| For No. 9, <i>Dairyman's Daughter</i> , Ladies in Dedham, Mass. 1820                                    | 55,70  |
| Friend, 1821  | 5,00   |
| For No. 142, <i>Francis Newport</i> , 1821  | 10,00  |
| For No. 150, <i>Swearer's Prayer</i> , Miss Betsey Cleaveland, Andover, Mass. 1820                      | 20,00  |
| R. D. Muzzey, M. D. Hanover, N. H. 1821   | 20,00  |
| For No. 23, <i>God the Only Refuge</i> , Friends, 1821  | 15,00  |
| For No. 133, <i>Conversion of Mrs. Emerson</i> , Mrs. Margaret Douglass, Natchez, Miss. by Legacy, 1823 | 100,00 |
| F. C. 1823  | 30,00  |
| John Parker and others, Malden, Mass. 1823  | 21,00  |
| For No. 169, <i>Harriet Newell</i> , Benjamin Greenleaf, Bradford, Mass. by his pupils, 1824            | 20,00  |
| Other Individuals, 1824   | 13,25  |
| For a Tract on the Duties of <i>Guardians and Wards</i> . An Old Judge of Probate, 1824                 | 100,00 |
| For <i>Conversion of Elizabeth Bartlet</i> , Mrs. John Hall, Ellington, Conn. by Legacy, 1824           | 20,00  |
| For a Tract to <i>Guard Youth against Intemperance</i> . Individuals, 1823 and 1824                     | 24,00  |
| For printing Tracts in <i>India</i> , Homes & Homer, Boston, Mass. 1823                                 | 50,00  |
| Friend, profits on 6,000 Christian Almanack, 1824   | 35,00  |
| Misses Bracket, Greenland, N. H. 1824   | 2,00   |
| For Printing Tracts at <i>Malta</i> . Moses Ordway, Loudon N. H. 1823                                   | 1,00   |
| Mrs. William Thurston, Boston, Mass. 1824   | 20,00  |
| For Tract in behalf of the <i>Jews</i> . Miss Sally Crosby, Brookfield, Mass. 1821                      | 20,00  |
| For Tract for <i>American Education Society</i> . Friend  | 20,00  |

## List of Depositories.

**W. & GOULD, Agents of General Depository, ANDOVER, Mass.**

### MAINE.

*Andover*, Charles Plummer.  
*Andover*, Henry Hyde.  
*Bath*, Rev. Charles Soule.  
*Bowdoinham*, James H. Mills.  
*Camden*, Rev. Carlton Hurd.  
*Calais*, Rev. Gow & Lincoln.  
*Calmar*, Owen Burnham.  
*Calmar*, Dennis Garland.  
*Calmar*, Rev. Josiah Peet.  
*Calmar*, William Hyde.  
*Calmar*, Rev. J. H. Ingraham.  
*Calmar*, Rev. D. M. Mitchell.  
*Calmar*, George W. Osborne.  
**NEW HAMPSHIRE.**  
*Calmar*, Rev. Nathan Lord.  
*Calmar*, John W. Shepard.  
*Calmar*, Asa A. Tufts.  
*Calmar*, Mary Haliburton.  
*Calmar*, Mary Fairbanks.  
*Calmar*, Benjamin Perkins.  
*Calmar*, George Woodward.  
*Calmar*, Abijah Kingsbury.  
*Calmar*, Levi Bryant.  
*Calmar*, John Ward.  
*Calmar*, T. H. Miller.

### VERMONT.

*Calmar*, Alex. Putnam.  
*Calmar*, Jasper Robinson.  
*Calmar*, Anson Bowman.  
*Calmar*, Augustine Clark.  
*Calmar*, Rev. H. A. Parsons.  
*Calmar*, E. Brewster & Co.  
*Calmar*, Warren Swift.  
*Calmar*, James D. Butler.  
*Calmar*, Horace Janes, Esq.  
*Calmar*, Nathan Coolidge.  
**MASSACHUSETTS.**  
*Calmar*, Israel Trask.  
*Calmar*, Samuel T. Armstrong.  
*Calmar*, A. Phelps.

*Haverhill*, James Gale.  
*Lenox*, John G. Stanley.  
*Newburyport*, Charles Whipple.  
*Northampton*, Dea. E. S. Phelps.  
*Plymouth*, Ezra Collier.  
*Salem*, Whipple & Lawrence.  
*Springfield*, Col. S. Warriner.  
*Williamstown*, Chester Balch.

### RHODE ISLAND.

*Providence*, John Hutchins.

### CONNECTICUT.

*Bridgeport*, Lockwood & Sterling.  
*Chelsea*, Robinson & Dunham.  
*Hartford*, Charles Hosmer.  
*New Haven*, Dea. N. Whiting.  
*Pomfret*, Rev. James Porter.  
*Tolland*, Elisha Stearns.

### NEW YORK.

*Albany*, George J. Loomis.  
*Angelica*, Rev. Robert Hubbard.  
*Brownville*, Rev. Phineas Smith.  
*Brutus*, Rev. Charles Yale.  
*Buffalo*, Abner Bryant.  
*Catskill*, Henry Hyde.  
*Cazenovia*, Luther Burnell.  
*Champlain*, Rev. Joseph Labaree.  
*Columbus*, Isaac Jones, Jr.  
*Geneva*, Perez Hastings.  
*Homer*, William H. Arnell.  
*Hudson*, Ira C. Baldwin.  
*Jay*, Rev. Henry Slater.  
*Johnstown*, Rev. Elisha Yale.  
*Lewiston*, Rev. David M. Smith.  
*Little Falls*, Rev. S. W. Burritt.  
*Malone*, Rev. Ashbel Parmelee.  
*Martinsburg*, Rev. D. Kimball.  
*New Haven*, Rev. W. Williams.  
*New York*, Gray & Bunce.  
*Ogdensburg*, David R. Strachan.  
*Onondaga*,  
*Plattsburgh*, Rev. S. Whelpley.

*Rochester*, Everard Peck.  
*Saratoga*, Rev. D. O. Griswold.  
*Utica*, Merrell & Hastings.

## NEW JERSEY.

*New Brunswick*, S. Seymour.

## PENNSYLVANIA.

*Erie*, Ebenezer D. Gunnison.  
*Harrisburg*, Alexander Graydon.  
*Meadville*, Rev. T. Alden, D. D.  
*Pittsburgh*, Rev. R. Patterson.

## DELAWARE.

*Wilmington*, Robert Porter.  
 DISTRICT OF COLUMBIA.  
*Alexandria*, J. & A. Douglass.  
*Georgetown*, Robert Ober.

## VIRGINIA.

*Fredericksburg*, W. Kellogg, Esq.  
*Norfolk*, John M'Phail.  
*Petersburg*, Joseph Thayer.  
*Richmond*, Nathan Pollard.  
*Staunton*, Joseph Cowan.

## NORTH CAROLINA.

*Chapel Hill*, Prof. E. Mitchell.  
*Edenton*, Thomas Brownrigg.  
*Fayetteville*, James B. Cochran.  
*Oxford*, Joseph Lindsey.  
*Raleigh*, William Shaw.

*Statesville*, Rev. D. Gould.

## SOUTH CAROLINA.

*Charleston*, H. C. McLeod.

## GEORGIA.

*Savannah*, Edward Coppee.

## ALABAMA.

*Huntsville*, Samuel Hazard, Esq.

*Mobile*, Rev. John B. Warren.

## TENNESSEE.

*Knoxville*, Rev. D. A. Sherman.

*Nashville*, Dr. R. P. Hayes.

## KENTUCKY.

*Bowling Green*, Alex. Graham.

*Danville*, Rev. Thomas Hand.

*Elkton*, Rev. Wm. K. Stewart.

*Lexington*, Rev. Mr. Ward.

*Louisville*, Thomas Jones.

## OHIO.

*Chillicothe*, Rev. R. G. Wilson.

*Cincinnati*, Thomas L. Paine.

*Columbus*, O. & S. Crosby.

*Hudson*, Rev. William Hanford.

*Marrietta*, Mrs. B. Putnam.

*Norwalk*, Henry Buckingham.

*Steubenville*, Rev. C. C. Beatty.

*Strongsville*, Nathan Brittan, Esq.

*Vernon*, Rev. Harvey Coe.

*Warren*, William Williams.

## MISSOURI.

*St. Louis*, Rev. S. Giddings.

## MICHIGAN TERRITORY.

*Detroit*, John I. Darning.

*Green Bay*, Maj. Matthew Irvin.

\* \* \* Whole number of Depositories, 122.

# PUBLICATIONS

## OF THE

### American Tract Society.

| No.      | VOL. I.   | Pages. |           |  |
|----------|---|--------|-----------|--|
| 1.       | Constitution, Address, &c.                              | 24     | 29.       | To Children, on Prayer 8                                   |
| 2.       | The Work of the Holy Spirit. By Rev. Robert Hall, A. M. | 16     | 30.       | Assembly's Shorter Catechism 12                            |
| 3.       | On Intemperance   | 32     | 31.       | Divine Songs for Children 20                               |
| 4.       | Without Holiness, no Man shall see the Lord             | 4      | 32.       | Hymns for Infant Minds 28                                  |
| 5.       | The Warning Voice                                       | 8      | 33.       | A Memorial for Sabbath School Boys. By Rev. G. Hendley 16  |
| 6.       | Traveller and Yourself                                  | 4      | 34.       | A Memorial for Sabbath School Girls. By Rev. G. Hendley 16 |
| 7.       | The Happy Negro   | 8      | 35.       | Sermons to Children 36                                     |
| 8.       | On the Lord's Day                                       | 4      | 36.       | Present to Children at School 8                            |
| 9.       | The Dairyman's Daughter                                 | 28     | 37.       | A New Heart the Child's Best Portion 8                     |
| 10.      | Shepherd of Salisbury Plain                             | 24     | 38.       | Dinah Doudney 20   |
| 11.      | 'Tis all for the Best                                   | 16     | 39.       | Filial Duties 16   |
| 12.      | On the Third Commandment                                | 4      | 40.       | Address to Young Christians 8                              |
| 13.      | To the Spectator of a Funeral                           | 4      | 41.       | Persuasive to Public Worship 8                             |
| 14.      | The Poor Villager                                       | 8      | 42.       | Importance of speaking Truth 8                             |
| 15.      | The Progress of Sin                                     | 8      | 43.       | On Temperance 4  |
| 16.      | Pious Resolutions                                       | 4      | 44.       | An Address to Youth 12                                     |
| 17.      | Parley the Porter                                       | 12     | 45.       | The Christian Atonement 12                                 |
| 18.      | On Family Worship                                       | 12     | 46.       | Subjects for Consideration 8                               |
| 19.      | Three Dialogues between a Minister and Parishioner      | 20     | 47.       | To the Afflicted 8   |
| 20.      | "Remember the Sabbath Day"                              | 4      | 48.       | To the Aged (large type) 8                                 |
| 21.      | A Closet Companion                                      | 8      | 49.       | Last hours of the Rev. John Cowper. By Wm. Cowper, Esq. 16 |
| 22.      | Repentance and happy Death of the Earl of Rochester     | 8      | 50.       | The Swearer's Prayer 4                                     |
| 23.      | God the Only Refuge                                     | 8      | VOL. III. |  |
| 24.      | The Christian Indeed                                    | 12     | 51.       | A Preservative against the Sins and Follies of Youth 20    |
| 25.      | The Evils of Excessive Drinking                         | 8      | 52.       | Letter from an aged Mother to her only Son 4               |
| 26.      | Sin no Trifle   | 4      | 53.       | The African Servant 20                                     |
| 27.      | Parental Duties   | 12     | 54.       | Friendly Advice 4  |
| VOL. II. |   |        | 55.       | The Well-Spent Day 12                                      |
| 28.      | Instruction of the Rising Generation recommended        | 16     | 56.       | Blind Ellen 2  |

|  |    |  |    |
|--|----|--|----|
| 57. The Duty of Caring for the Souls of Relatives                | 8  | 92. The Praying Negro  | 4  |
| 58. History of Elizabeth Loveless                                | 8  | 93. The Great Question Answered                                | 16 |
| 59. Token for Mourners   | 36 | 94. History of Mrs. Tooley                                     | 8  |
| 60. Scripture Marks of Salvation                                 | 24 | 95. The Sailor's Return  | 16 |
| 61. Growth in Grace  | 24 | 96. The Sailor's Friend  | 8  |
| 62. Story of Mr. Anderson  | 24 | 97. Parting Address to a Sabbath School Child                  | 8  |
| 63. The Cottager's Wife  | 24 | 98. The New Birth  | 12 |
| 64. The Interpreter's House                                      | 8  | 99. Sanctified Afflictions                                     | 16 |
| 65. To a Youth at School   | 4  | 100. Advice from a Master to his Apprentice                    | 8  |
| 66. Reflections on the Seven Days of the Week                    | 24 | 101. The Shipmates   | 24 |
| 67. Advice to a Married Couple                                   | 28 | 102. Saturday Night, a Dialogue                                | 12 |
| 68. Poor Joseph  | 4  | 103. Every man the Friend or Enemy of Christ                   | 8  |
| 69. Religion of the Closet                                       | 16 | 104. Anecdotes illustrating the Usefulness of Religious Tracts | 28 |
| VOL. IV.   |    |  |    |
| 70. Scripture Extracts   | 20 | 105. The Happy Waterman  | 8  |
| 71. The Bible above all Price                                    | 16 | 106. Pause and think, "Am I a Christian?"                      | 24 |
| 72. Sixteen Short Sermons  | 24 | 107. Little Henry and his Bearer                               | 32 |
| 73. On Fashionable Amusements                                    | 12 | VOL. VI.   |    |
| 74. Great Effects result from Little Causes. By E. Porter, D. D. | 12 | 108. True Prophecies   | 12 |
| 75. Life of William Kelly  | 16 | 109. James Covey   | 4  |
| 76. To-Day   | 8  | 110. History of Edward Poole and George Crosby                 | 16 |
| 77. History of a Bible   | 12 | 111. The Christ of God   | 12 |
| 78. Conversion of Abigail Hutchinson. By Rev. J. Edwards         | 8  | 112. History of Peter and John Hay                             | 12 |
| 79. The Young Cottager   | 36 | 113. Questions and Counsel                                     | 4  |
| 80. The Danger of Delay  | 12 | 114. Serious Thoughts on Eternity                              | 8  |
| 81. The Seaman's Spy-Glass                                       | 16 | 115. Catherine Haldane   | 20 |
| 82. Conversion of a Mahometan                                    | 12 | 116. Sabbath Occupations                                       | 8  |
| 83. Account of Eliza Cunningham                                  | 20 | 117. Important Questions—Hymns                                 | 12 |
| 84. On the Lord's Supper   | 32 | 118. Friendly Conversation                                     | 4  |
| 85. Watchmaker and his Family                                    | 16 | 119. The Sabbath School Remembrancer — Little Hannah           | 12 |
| 86. The Mother's Catechism                                       | 28 | 120. Heaven Lost   | 16 |
| VOL. V.  |    |  |    |
| 87. Conversation in a Boat                                       | 24 | 121. On the Lord's Prayer                                      | 8  |
| 88. To the Sick, without hope                                    | 8  | 122. The Assizes—Hymn  | 8  |
| 89. The Dairyman   | 24 | 123. The way to convert a Cottage into a Palace                | 8  |
| 90. A Word in Season   | 8  |  |    |
| 91. Letter of Richard Pearsall                                   | 8  |  |    |

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|--|----|--|----|
| 124. Address to the Sabbath Breaker                      | 4  | 147. On Supporting the Gospel Ministry. By Rev. J. Bennett | 20 |
| 125. Fatal Effects of Ardent Spirits                     | 28 | 148. The Barren Fig Tree                                   | 8  |
| 126. The Heavenly Pilot—Hymns                            | 8  | 149. The Splendid Wedding                                  | 4  |
| 127. The Two Sisters                                     | 12 | 150. William Churchman                                     | 12 |
| 128. Poor Sarah, the Indian Woman                        | 8  | 151. Important Discovery—Hymn                              | 8  |
| 129. The Two Apprentices                                 | 8  | 152. Eliza Thornton  | 12 |
| 130. The Richmond Alarm                                  | 4  | 153. The End of Time                                       | 12 |
| 131. On Walking by Faith                                 | 16 | 154. Memoir of Dr. Bateman                                 | 12 |
| 132. History of Anna Emery                               | 16 | VOL. VIII.   |    |
| 133. Conversion of Mrs. Emerson                          | 24 | 155. Universalism Exposed                                  | 8  |
| 134. Eternity of Future Punishment. By Rev. A. Fuller    | 8  | 156. Search the Scriptures                                 | 8  |
| VOL. VII.  |    | 157. To Parents on Sabbath Schools                         | 4  |
| 135. Life of Colonel Gardiner                            | 20 | 158. Hopes for Eternity                                    | 8  |
| 136. Memoir of Elizabeth Davidson                        | 24 | 159. Advantages of Drunkenness                             | 4  |
| 137. The Church Safe                                     | 16 | 160. Two Ends and Two Ways                                 | 4  |
| 138. Conversion of the World                             | 24 | 161. To Keeper of a Turnpike Gate                          | 8  |
| 139. Memoir of Thomas Hogg                               | 16 | 162. Common Errors   | 12 |
| 140. Address to Seamen                                   | 12 | 163. History of Thomas Brown                               | 4  |
| 141. The Sabbath at Sea                                  | 28 | 164. Bethel, or the Flag Unfurled                          | 16 |
| 142. Francis Newport                                     | 16 | 165. Village in the Mountains                              | 8  |
| 143. On Early Religious Education                        | 16 | 166. The Alarm   | 4  |
| 144. Conversion of President Edwards, Written by himself | 16 | 167. "All Right"   | 8  |
| 145. On Hearing the Word of God                          | 16 | 168. To a Person engaged in a Lawsuit                      | 8  |
| 146. Helps to Self Examination                           | 8  | 169. Memoir of Mrs. Harriet Newell                         | 24 |
|  |    | 170. To Females, on Simplicity in Dress                    | 4  |
|  |    | 171. Parental Faithfulness                                 | 12 |
|  |    | 172. A Time to Dance                                       | 4  |

## Children's Books,

WITH NUMEROUS ENGRAVINGS.

|  |    |  |    |
|--|----|--|----|
| 1. Advice to Sabbath School Children                                     | 16 | 8. Little Children invited to Christ. By Rev. Samuel Davies. | 24 |
| 2. Memoir of Bowyer Smith  | 24 | 9. The Image Boys  | 12 |
| 3. Bible Happiness   | 16 | 10. Milk for Babes, or a Catechism in verse                  | 12 |
| 4. The Christian Drummer   | 12 | 11. Letters to a Child at School. By Rev. John Newton        | 60 |
| 5. John of the Score   | 12 | 12. The Vine   | 12 |
| 6. Life of Rev. John Bunyan  | 16 |  |    |
| 7. Principles of the Christian Religion in Verse. By P. Doddridge, D. D. | 24 |  |    |



## SUMMARY

### OF THE OPERATIONS OF THE AMERICAN TRACT SOCIETY, DURING THE FIRST TEN YEARS.

The following Table shews the number of Tracts published in each year; the annual receipts, in donations and for Tracts sold; and the yearly amount of the Society's debt.

| For the year ending | Tracts published in each year. | Receipts chiefly Donations. | Receipts chiefly for Tracts sold. | Debt.    |
|---------------------|--------------------------------|-----------------------------|-----------------------------------|----------|
| May 23, 1814        | 297,000                        | 2,745,00                    |                                   | 190,90   |
| May 29, 1815        | 141,000                        | 200,00                      | 1,052,50                          |          |
| May 27, 1816        | 378,000                        | 100,34                      | 2,858,05                          | 624,52   |
| May 26, 1817        | 411,000                        | 7,62                        | 1,110,16                          | 1,634,32 |
| May 27, 1818        | 386,000                        | 52,22                       | 2,214,63                          | 1,088,51 |
| May 26, 1819        | 258,000                        | 22,13                       | 696,73                            | 1,989,09 |
| May 1, 1820         | 383,000                        | 545,16                      | 1,418,07                          | 3,219,09 |
| May 1, 1821         | 468,000                        | 1,778,57                    | 3,838,91                          | 2,691,48 |
| May 1, 1822         | 255,500                        | 1,091,68                    | 2,607,72                          | 1,448,59 |
| May 1, 1823         | 470,000                        | 1,729,81                    | 2,454,43                          | 927,39   |
| May 1, 1824         | 770,000                        | 4,195,01                    | 4,114,86                          | 1,094,10 |
| Total               | 4,217,500                      | \$12,467,54                 | \$22,366,06                       |          |

From the above Table it appears, that the whole amount of donations received in ten years, is less than \$12,500. It is estimated, that about one third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about \$8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is, each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the Tracts now contained in all the Society's Depositories, is more than \$8,500. Hence every dollar given has not only been the means of printing 500 Tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the Society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

# BRIEF VIEW

OF THE PRINCIPAL RELIGIOUS TRACT SOCIETIES, THROUGHOUT  
THE WORLD.

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## EUROPE.

### ENGLAND.

The first Society known to have engaged extensively in the printing and circulation of Religious Tracts is THE SOCIETY IN ENGLAND FOR PROMOTING CHRISTIAN KNOWLEDGE, incorporated by the British Parliament, in 1647. It is not known how early the Society commenced this mode of operation, nor how much it accomplished in this way, during the first 150 years. From the first volume of the Christian Observer, for the year 1802, it appears, that it had circulated many Tracts previous to that time. In 1804, it circulated 103,000; in 1811, 130,000; in 1816, 683,301, in which year the whole amount of its issues, in Books, Tracts, Broad Sheets, &c. was 1,202,961. In 1819, this Society, alarmed by the progress of *infidelity*, issued a circular requesting funds to print Tracts expressly designed to counteract its influence; £5,000 were soon contributed for the purpose, which enabled the Society to issue 34 new Tracts, of which, in three months previous to May, 1819, 400,000 copies were put in circulation. The issues of this Society in 1823 amounted to 1,400,711 Books and Tracts and other small publications; and it had then printed 14,000 Tracts in the languages of India.

The Tracts issued by this Society, however, constitute but a very small part of its operations; its annual receipts and expenditures for the spread of the Gospel, especially for missions, amount to near \$250,000.

The *Society for Promoting Christian Knowledge among the Poor in England*, and some other kindred Institutions, have circulated many Tracts as an Auxiliary to their other and more prominent benevolent designs.

## LONDON RELIGIOUS TRACT SOCIETY.

This Society was instituted in 1799, and may properly be termed the parent of all other Religious Tract Societies, now existing in any part of the world. It had circulated several millions of Tracts before any other, of any considerable magnitude, was instituted; and has given to all, whether in Britain, or in foreign lands, the use of its publications, the benefit of its example, its cordial co-operation, and in many instances, essential pecuniary aid. It was instituted four years after Mrs. Hannah More and her friends commenced the publication of the Tracts of the *Cheap Repository*. The happy influence of these Tracts was perceived by the friends of Religion, and the REV. GEORGE BURDER and the REV. SAMUEL GREATHED soon published a number of Tracts, exclusively Religious, under the denomination of *Village Tracts*. By the success of this measure, the importance of this branch of benevolent exertion was more deeply felt, and at the suggestion of the former of these Gentlemen, a number of valuable friends united with him in forming THE RELIGIOUS TRACT SOCIETY, on the broad principle of circulating those simple evangelical truths, in which *all, of every denomination*, "who are looking for the mercy of the Lord Jesus unto eternal life, may unite with pleasure, as in one great common cause." During the same year, another Society was formed in London, "for the gratuitous distribution of Evangelical Tracts;" but a conference being proposed between the Committees of the two Institutions, they were immediately united in the RELIGIOUS TRACT SOCIETY.

Though the operations of the Society in its commencement, were humble, in comparison with what they have since been, they were characterized by energy and fixedness of purpose. Previous to presenting the first annual report, thirty four Tracts were published, twenty three of them original; and above 200,000 copies were put in circulation. At the end of its second year, the series of Tracts amounted to sixty one, and 800,000 had been circulated. At the end of the third year, 1,000,000 had been circulated; at the end of the fourth, 1,400,000; at the end of the fifth, 1,700,000.\*

\* It is an interesting fact, that the BRITISH AND FOREIGN BIBLE SOCIETY, instituted in 1804, owes its origin, under God, to the London Religious Tract Society.

While the Committee were thus pursuing their operations, they discovered a constantly widening field of usefulness opening before them. They not only increased the exertions they had hitherto been making, but commenced the *Translation of Tracts into other languages*; and in August, 1805, moved by the overwhelming influence which a flood of infidel and other vile publications was exerting upon the lower orders of society, they conceived the idea of publishing a *distinct series of Tracts*, adapted to gain their attention, and to supplant the mischievous publications with which they were furnished in great profusion by unprincipled men, for mere purposes of gain. A new and considerably extensive series for this purpose, was immediately issued. They were short; and by narrating memorable and interesting incidents, with which suitable and serious reflections were interwoven, were peculiarly calculated to answer the end designed. They were ornamented with engravings illustrating the striking scenes, and were sold, in many instances, below the actual cost, that the vender might realize more profit from the sale of them, than from disposing of other and injurious publications. And so happy was the result of the measure, that in *nineteen months*, ending May, 1807, *seven hundred and fifty two thousand* copies of this series were put in circulation. In the succeeding year, in addition to a million of the first series, four hundred and fifty thousand of this gained a circulation; and the Committee reported, at their annual meeting, that in less than ten months, *about three hundred thousand of the profane and immoral books commonly sold to Hawkers, were known to have been kept out of circulation, by this series of Tracts having been purchased instead of them.* In order to promote the circulation of this series, measures were early adopted to enlist beggars and other vagrants in the work. One of these measures was the issuing of *Tickets*, each of which entitled the bearer to twelve Hawker's Tracts. Great numbers of these tickets have been purchased by the benevolent, and given to the beggar, instead of money. These publications were afforded at so low a rate, that, in numerous instances, Booksellers, wholly unconnected with the Society, adopted the expedient of making them up into little books, with neat covers and coloured prints, for the use of children; and in 1810, the Society printed a selection on superior paper and in a neat style, to be used as Reward Books for Children in Sabbath Schools.

In 1819, this series of Tracts was carefully revised by the Committee; and in 1820, those of this series which are not embraced in the first series, were republished in a duodecimo volume of 650 pages. Near the close of this year, by a simultaneous effort of the Committee and other friends of evangelical truth, to stem the current of Infidel and other vile publications at that time most industriously circulated, there were sold and distributed, in the short space of *nine weeks*, no less than 600,000 Tracts of this series.

In the year 1814, the Society commenced the publication of Tracts on *Broad Sheets*, to be affixed to the walls of cottages, public houses, ships, &c. In 1815, it began a new series of *Children's Books*, in a small size, ornamented with many engravings, and adapted, every way, to excite the attention of the young, and to meet their approbation. This series has been constantly receiving improvements, and has been sought with such avidity, that the issues, in the year ending May, 1824, amounted to 1,688,760. Owing to these and other similar efforts, together with the establishment of Sabbath Schools, it is calculated, that "more than two hundred thousand juvenile readers are, in Great Britain, every year added to the mass already athirst for information, and comparatively destitute of the means to obtain it."

The Society has also, from time to time, seized on the occasions which have created great popular excitements, as the death of the Princess Charlotte and the Coronation, to publish *Occasional Tracts*, not numbered in any series. In 1823, a series of *Hand Bills* was commenced, and soon after, a series of *Short Stories for Children under ten years of age*, calculated to allure their attention and leave some important truth fixed in their tender minds.

To these publications are to be added the *Tract Magazine*, and the *Child's Companion*, commenced in January 1824, and issued monthly; the former in a duodecimo size and containing 12 pages, the latter in a very small size and containing 32 pages. Each of these had, a half year after their commencement, a circulation of 30,000 copies monthly. Both are composed chiefly of short articles, of the same character as the other publications of the Society; and the Magazine embraces extracts from the correspondence of the Society, lists of its new publications, its monthly receipts, &c.

In 1820, this Society had printed one Tract in the Welsh lan-

guage, 7 in the Irish, 18 in French, 12 in Dutch, 4 in Spanish, 2 in Portuguese, 6 in Italian, 7 in German, 3 in Danish, and 1 in Swedish. It has since added 9 new Tracts to the series in Spanish. Some of the Society's Tracts, either in part or wholly at their expense, have been translated into each of the following languages :

|           |            |            |
|-----------|------------|------------|
| Armenian  | Icelandic  | Polish     |
| Calmuc    | Indian     | Portuguese |
| Chinese   | Irish      | Prussian   |
| Danish    | Italian    | Russian    |
| Dorpat    | Laponese   | Spanish    |
| Dutch     | Lascar     | Swedish    |
| Esthonian | Lettish    | Tamul      |
| Finnish   | Lithuanian | Tartar     |
| French    | Manks      | Telinga    |
| Gaelic    | Mongolian  | Welsh      |
| German    | Persian    | Wendish    |
| Greek     |            |            |

The Society had, at the end of its twenty fifth year, May 1824, in its

|                                     |             |
|-------------------------------------|-------------|
| First Series . . . . .              | 206 Tracts. |
| Second Series . . . . .             | 84          |
| Occasional Tracts . . . . .         | 6           |
| Broad Sheets . . . . .              | 41          |
| Hand Bills . . . . .                | 29          |
| Tracts in Foreign Languages, about  | 68          |
| Children's Books . . . . .          | 62          |
| For Children under ten years of age | 36          |
|                                     | <hr/>       |
| Total                               | 532         |

Besides a considerable number of Bound volumes and Christmas Carols, and its periodical publications.

The following brief outline of the progress of the Society, from the comparatively small issues of its first year, to the *ten millions* reported at its twenty fifth anniversary, though given in round numbers down to the year 1818, and in the years 1814—1816 probably falling somewhat short of the reality, is sufficiently accurate for all practical purposes.



## Tracts circulated in the year ending May

|      |           |             |            |
|------|-----------|-------------|------------|
| 1800 | 200,000   | 1814        | 1,100,000  |
| 1801 | 600,000   | 1815        | 1,110,000  |
| 1802 | 250,000   | 1816        | 1,100,000  |
| 1803 | 350,000   | 1817        | 3,500,000  |
| 1804 | 350,000   | 1818        | 3,510,005  |
| 1805 | 350,000   | 1819        | 4,043,321  |
| 1806 | 600,000   | 1820        | 5,526,674  |
| 1807 | 1,400,000 | 1821        | 4,823,770  |
| 1808 | 1,450,000 | 1822        | 5,222,470  |
| 1809 | 1,550,000 | 1823        | 5,711,060  |
| 1810 | 1,480,000 | 1824        | 10,012,760 |
| 1811 | 1,970,000 |             |            |
| 1812 | 2,960,000 |             |            |
| 1813 | 2,330,000 |             |            |
|      |           | Total about | 61,500,000 |

Receipts in 1824, \$49,544,78, of which \$14,513,65 were charitable donations. *Treasurer*, JOSEPH REYNER, Esq. *Secretaries*, REV. LEGH RICHMOND, REV. JOSEPH HUGHES, REV. PETER TRESCROW. *Assistant Secretary*, MR. WILLIAM JONES. *Superintendent*, MR. JOHN DAVIS. Depository, No. 56, Paternoster Row.

*Auxiliaries of the London Religious Tract Society.*

In the year ending May 1820, this Society acknowledged contributions from 73 Auxiliaries, since which 134 new Auxiliaries have been added. The sum of these is 207, which is probably some less than the whole number recognized by the Society. In the year ending May 1824, 146 Auxiliaries contributed \$4,815. Some of these have been very efficient.

The *Auxiliary at Leeds*, in the north of England, has, for four years, annually contributed 100 pounds, in aid of the Parent Society's funds.

The *Boston Auxiliary Religious Tract Society*, formed in 1817, which has in its connexion a number of Branch Societies, has given essential aid to the Parent Institution, and circulated, in six years, 235,876 Tracts. *Secretary*, Mr. John Noble.

The *Norwich Auxiliary Tract Society*, formed in 1823, circulated in its first year 86,820 Tracts.

These, and the following Auxiliaries, with others, have from time to time encouraged the Parent Society and kindred Institutions, by communicating interesting intelligence of the Divine bless-

ing that has attended the reading of Tracts which they have put in circulation.

Ebenezer Chapel Tract Society, Birmingham.  
 Auxiliary Religious Tract Society of Hull.  
 Auxiliary Religious Tract Society of Taunton.  
 Auxiliary Religious Tract Society of Walworth.  
 Auxiliary Tract Society of Truro.  
 Bishop Stortford's Auxiliary Religious Tract Society.  
 Hoxton Chapel Sund. Sch. Auxiliary Rel. Tract Society.  
 York Auxiliary Religious Tract Society.  
 Dundee Tract Society. (*Scotland*)  
 Perthshire Religious Tract Society. (*Scotland*)  
 Branch Tract Society at Holbeach.  
 Stroud Auxiliary Religious Tract Society.  
 Cambridgeshire Auxiliary Religious Tract Society.  
 Tewksbury Auxiliary Tract Society.  
 Gloucester Auxiliary Religious Tract Society.  
 Helston Auxiliary Tract Society.

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## PRAYER BOOK AND HOMILY SOCIETY,

*Instituted at London, 1812.*

The "sole object" of this Society is "to distribute gratis, and to circulate, at reduced prices—the authorized Formularies of the United Church of England and Ireland, without note or comment; viz. the Book of Common Prayer, including the Thirty nine Articles; and the Homilies, in separate sermons, or in the entire volume."

The *Homilies*, of which there are thirty three, were originally published about the middle of the sixteenth century, and their reputed authors are Cranmer, Latimer, Ridley, and Jewell. They are "short and familiar sermons, conveying divine truth in an easy and popular manner, adapted to the apprehension of the ignorant and uninstructed." They are truly evangelical in sentiment, were composed with great care, and on their first publication, "a Royal Visitation was undertaken by a Committee of Divines and Laymen, who divided the kingdom into six circuits, and distributed a copy to every parish." The Thirty fifth Article of the Church of England affirms, that the Homilies "contain a godly and wholesome doctrine, and necessary for these times;" and "judges them to be read in

Churches by the Ministers, diligently and distinctly." The following are the subjects of these Homilies :

- No. 1. On the Reading and Knowledge of Holy Scripture.  
 2. Of the Misery of all Mankind ; and of his Condemnation to Death everlasting by his own Sin.  
 3. Of the Salvation of Mankind by only Christ our Saviour.  
 4. Of the true, lively, and Christian Faith.  
 5. Of good Works annexed unto Faith.  
 6. Of Christian Love and Charity.  
 7. Against Swearing and Perjury.  
 8. Of the Declining from God.  
 9. Against the Fear of Death.  
 10. On Good Order and Obedience.  
 11. Against Whoredom and Adultery.  
 12. Against Strife and Contention.  
 13. Of the right use of the Church.  
 14. Against Peril of Idolatry.  
 15. On Repairing and keeping Clean the Church.  
 16. Of Good Works ; and first, of Fasting.  
 17. Against Gluttony and Drunkenness.  
 18. Against Excess of Apparel.  
 19. Of Prayer.  
 20. Of the Place and Time of Prayer.  
 21. Of Common Prayer and Sacraments.  
 22. An Information for them which take Offence at certain Places of Holy Scripture.  
 23. Of Alms-deeds.  
 24. Of the Nativity.  
 25. Of the Passion : for Good Friday.  
 26. Of the Resurrection : for Easter-day.  
 27. Of the worthy receiving the Sacrament of the Body and Blood of Christ.  
 28. Of the coming down of the Holy Ghost : for Whit-Sunday.  
 29. For Rogation Week : that all good things come from God.  
 30. Of the State of Matrimony.  
 31. Against Idleness.  
 32. Of Repentance, and true Reconciliation unto God.  
 33. Against Disobedience and wilful Rebellion.

#### Articles of Religion.

They are printed as Tracts, in a plain and cheap style ; and also on fine paper and ornamented with engravings. They are likewise printed in volumes ; in duodecimo, octavo, and folio. Some of them have been translated, and published by the Society, in the following languages : Irish, Welch, Manks, French, Spanish, Italian, German, Dutch, Modern Greek, Arabic, and Chinese.

From the beginning of its operations in 1812, to its Twelfth Annual Meeting, May 1824, this Society has been the means of circu-

lating 112,291 prayer Books and Psalters, and 809,904 Homily Tracts. Its receipts during its twelfth year, were \$8,169. The Society has several Auxiliaries.

JOSEPH WILSON, Esq. *Treasurer*; Rev. C. R. PRITCHETT, M. A. *Secretary*; Mr. THOMAS SEAWARD, *Assistant Secretary and Accountant*; 134, Salisbury Square.

### CHURCH OF ENGLAND TRACT SOCIETY,

*Instituted at Bristol, 1811.*

The object of this Society is professedly, "to circulate in a cheap form, among the poor members of the Church of England, her Homilies, the lives of her reformers and martyrs, extracts from their writings, and from the publications of her bishops: with such short pieces illustrative of the primitive history, constitution, and discipline of the Church, as the Committee may approve." In the year ending Dec. 1816, it printed 275,000 Tracts, and had, at the time of its annual meeting in that month, a series of 50 Numbers. In the year 1817, the Society resigned the printing of *Homilies* to the Prayer Book and Homily Society established at London, and a Depository was opened at Bristol by the latter Society for the sale of Homilies and Prayer Books. The Society at Bristol circulated, in the year ending December,

|      | Tracts. |      |         |
|------|---------|------|---------|
| 1817 | 84,396  | 1820 | 118,821 |
| 1818 | 123,812 | 1821 | 123,504 |
| 1819 | 87,250  | 1822 | 203,240 |
|      |         | 1823 | 226,716 |

The whole number of Tracts issued in 1824 is probably not far from 1,500,000; its General Series embraces 72 numbers; Sabbath School Series, 10; Broad Sheets, 10. Receipts the last year, \$2,829. Depository, W. Richardson, 6, Clare Street.

This Society has derived essential aid in the circulation of its Tracts from several kindred Institutions, among which are the following:

Church Tract Society, Sheffield, instituted, 1816.

Durham Church Tract Society.

Cork Religious Tract Society. (Ireland)

Religious Tract Society at York.

Bath Religious Tract Society.

Gloucester Religious Tract Society.

Prayer Book and Church of England Tract Society at Dudley.

## BRISTOL TRACT SOCIETY.

It appears that a Tract Society, distinct from the Church of England Tract Society, was formed at Bristol in 1806, which still continues its operations.

## LIVERPOOL RELIGIOUS TRACT SOCIETY.

*Instituted, 1814.*

The object of this Society is, "to promote, by sale or by gift, an extensive circulation of Religious Tracts; especially in the Northern Counties of England, in Wales, in the Isle of Man, in Ireland, and in foreign parts." In the character of its publications and of its operations generally, this Society has taken the Religious Tract Society of London for its model. Its series of Tracts, which in 1823 consisted of no less than *two hundred and sixty seven*, is, through the first 128 numbers, essentially the same with the first Series of the London Society, and embraces nearly all of that Series, with a large selection from the Series designed for circulation by Hawkers. Thirty three of these Tracts, and several others, have been translated, and published by the Liverpool Society, in one or more of the following languages; Welch, Manx, Danish, German, Dutch, Italian, French, Spanish, and Portuguese. The Society has also published a considerable number of Broad Sheets and Handbills, similar to those issued by the London Society; and in addition to its own publications, has for sale at its Depository, a very extensive collection of Tracts published by other Societies and by individuals.

The following is an outline of the amount of Tracts distributed by this Society in each year since its formation.

|      |         |       |           |
|------|---------|-------|-----------|
| 1815 | 98,998  | 1821  | 249,003   |
| 1816 | 258,134 | 1822  | 377,831   |
| 1817 | 265,757 | 1823  | 494,070   |
| 1818 | 345,631 |       |           |
| 1819 | 252,795 | Total | 2,553,768 |
| 1820 | 211,449 |       |           |

The Society has distributed many Tracts gratuitously ; and like the London Society, has done much to aid in the religious instruction of *Seamen*. With reference to their benefit, it established, in its ninth year, a Depository of Tracts on board the Floating Chapel belonging to the *Liverpool Seamen's Friend Society and Bethel Union*, under the direction of a trusty ship-keeper. The Society has several Auxiliaries, among which is the *Liverpool Ladies Association*, which has been very efficient. *Secretaries*, REV. THOMAS RAFFLES, LL. D. and MR. SAMUEL HOPE.

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#### METHODIST TRACT SOCIETY,

*Instituted at Sheffield, 1808.*

This Society, during six years previous to Dec. 1814, circulated 160,000 Tracts. At that time it made a donation of five guineas to the *Religious Tract Society in London*, and of three guineas to the *Methodist Tract Society in London*.

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### SCOTLAND.

#### EDINBURGH RELIGIOUS TRACT SOCIETY.

This has been for some years an efficient Institution, and has published many Tracts, among which are several in Gaelic. The number of Tracts and small books circulated during the year ending in 1823, is 303,661.

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#### GLASGOW RELIGIOUS TRACT SOCIETY.

This Society has published a somewhat extensive Series of Tracts, which have been put in circulation by its members and by other kindred Institutions in the vicinity.



## LONDON RELIGIOUS TRACT SOCIETY.

This Society was instituted in 1799, and may properly be termed the parent of all other Religious Tract Societies, now existing in any part of the world. It had circulated several millions of Tracts before any other, of any considerable magnitude, was instituted; and has given to all, whether in Britain, or in foreign lands, the use of its publications, the benefit of its example, its cordial co-operation, and in many instances, essential pecuniary aid. It was instituted four years after Mrs. Hannah More and her friends commenced the publication of the Tracts of the *Cheap Repository*. The happy influence of these Tracts was perceived by the friends of Religion, and the REV. GEORGE BURDER and the REV. SAMUEL GREATHED soon published a number of Tracts, exclusively Religious, under the denomination of *Village Tracts*. By the success of this measure, the importance of this branch of benevolent exertion was more deeply felt, and at the suggestion of the former of these Gentlemen, a number of valuable friends united with him in forming THE RELIGIOUS TRACT SOCIETY, on the broad principle of circulating those simple evangelical truths, in which *all, of every denomination*, "who are looking for the mercy of the Lord Jesus unto eternal life, may unite with pleasure, as in one great common cause." During the same year, another Society was formed in London, "for the gratuitous distribution of Evangelical Tracts;" but a conference being proposed between the Committees of the two Institutions, they were immediately united in the RELIGIOUS TRACT SOCIETY.

Though the operations of the Society in its commencement, were humble, in comparison with what they have since been, they were characterized by energy and fixedness of purpose. Previous to presenting the first annual report, thirty four Tracts were published, twenty three of them original; and above 200,000 copies were put in circulation. At the end of its second year, the series of Tracts amounted to sixty one, and 800,000 had been circulated. At the end of the third year, 1,000,000 had been circulated; at the end of the fourth, 1,400,000; at the end of the fifth, 1,700,000.\*

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|           |            |            |
|-----------|------------|------------|
| Armenian  | Icelandic  | Polish     |
| Calmuc    | Indian     | Portuguese |
| Chinese   | Irish      | Prussian   |
| Danish    | Italian    | Russian    |
| Dorpat    | Laponese   | Spanish    |
| Dutch     | Lascar     | Swedish    |
| Esthonian | Lettish    | Tamul      |
| Finnish   | Lithuanian | Tartar     |
| French    | Manks      | Telinga    |
| Gaelic    | Mongolian  | Welsh      |
| German    | Persian    | Wendish    |
| Greek     |            |            |

The Society had, at the end of its twenty fifth year, May 1824, in its

|                                     |             |
|-------------------------------------|-------------|
| First Series . . . . .              | 206 Tracts. |
| Second Series . . . . .             | 84          |
| Occasional Tracts . . . . .         | 6           |
| Broad Sheets . . . . .              | 41          |
| Hand Bills . . . . .                | 29          |
| Tracts in Foreign Languages, about  | 68          |
| Children's Books . . . . .          | 62          |
| For Children under ten years of age | 36          |
|                                     | <hr/>       |
| Total                               | 532         |

Besides a considerable number of Bound volumes and Christmas Carols, and its periodical publications.

The following brief outline of the progress of the Society, from the comparatively small issues of its first year, to the *ten millions* reported at its twenty fifth anniversary, though given in round numbers down to the year 1818, and in the years 1814—1816 probably falling somewhat short of the reality, is sufficiently accurate for all practical purposes.

ary Committees, all collecting monies for the central Society, and assisting in distributing its publications.

The *Hamburg Religious Tract Society*, for, *Lower Saxony*, was instituted in 1820, two years after the *Religious Tract Society at Bremen*. The former circulated within six months after its formation 15,000 Tracts, and during the last year 13,000.

The *Stutgard Religious Tract Society*, formed in 1809, has distributed many thousands of Tracts in Swabia and other parts of Germany.—The *Elberfeld and Barmen*, or *Wupper Valley Religious Tract Society*, in the *Grand Duchy of Berg*, established in 1814, and the *Hanover Tract Society*, established the same year, have each published considerable numbers of Tracts and circulated them extensively.—The *Wurtemberg Tract Society* had issued in 1817, 109,000 Tracts.—In 1804, a Tract Society was formed at *Heidelberg*, and one at *Leipsic* in 1821.—Other Tract Societies have been formed at *Frankfort*, *Koenigsfeld*, *Neuwied*, *Nuremburg*, *Cologne*, *Cleves*, *Allona*, &c.

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## NETHERLANDS.

The *Amsterdam Religious Tract Society*, instituted in 1820, and which has since become a *Tract Society for the Netherlands*, is now one of the most active Institutions on the continent. It has 2,000 members, a Series of 53 Tracts in the Dutch language, and has circulated 243,875 copies.—The *Rotterdam Missionary Society* had, in 1815, published 23 Tracts, and circulated in the Dutch, German, and French languages, 100,000 copies.—In 1815, a Tract Society was formed at *Zeist*.

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## SWITZERLAND.

A small Tract Association was formed at *Basle* in 1802, which in 1813 became a regularly organized Tract Society. In 1815 it had printed and purchased 80,000 Tracts, and in 1817 its series was so large as to constitute a volume of considerable size.—An Institution was formed at *Bern* in 1802, which engaged somewhat

extensively in the circulation of Tracts ; and in 1815, encouraged by the visit of Rev. C. F. A. Steinkopff, Foreign Secretary of the Religious Tract Society of London, in his second tour to the continent, it became a *Tract Society*. It has published several Tracts, which it has circulated extensively in the Bishoprick of Basle, among the inhabitants of the Alps, and elsewhere.—Other Tract Societies in Switzerland are those at *Zurich*, *St. Gall*, *Shaffhausen*, *Lucern*, and *Lausanne* ; the latter of which had printed, in 1817, 66,000 Tracts.

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## FRANCE.

The *Paris Tract Society* published in the year ending May, 1824, 200,000 Tracts.

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## AFRICA.

The *African Tract Society* was formed at the *Cape of Good Hope*, in 1820, for the “purpose of distributing Prayer Books, Tracts, Hymns, and other religious and moral books, in English, Dutch, and other languages.”

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## ASIA.

The *Bellary Tract Society*, (India,) was instituted in 1818, and in 1823 distributed 26,734 Tracts, making the whole number distributed in five years more than 60,000 ; a large part of them were printed by the Society in the languages of India.

The *Madras Religious Tract Association* was also formed in 1818 ; and in 1822 had circulated, in various languages, 40,487 Tracts. In 1822, a *Native Tract Society* was formed at *Nagercoil*, in *Travancore*.—In 1823, a Tract Society was formed at *Jaffna*, in *Ceylon*.—In the same year, a Tract Society was formed at *Sydney*, in *New South Wales*.



## TRACTS IN CONNEXION WITH FOREIGN MISSIONS.

The reports of every Society extensively engaged in endeavours to diffuse divine knowledge in pagan lands, show that "the Missionary, *without a supply of Tracts*, is unprovided for his work;" and that throughout a great part of the heathen world, there is "no impediment among the people, to the dispersion of *millions* of them," if funds and men were provided, for putting them in circulation. The few facts which follow are collected from the multitude which are treasured up in the numerous publications consecrated to the work of evangelizing the world.

The *London Jews Society* circulated in 1822, in Hebrew, English, and German, 116,436 Tracts and cards for the diffusion of Scripture knowledge among Jews; by whom they were received and read, in many instances, with great avidity.

At *Astrachan*, in the Russian dominions near the Caspian, 3,430 Tracts were circulated the last year by Scottish Missionaries, who, in 1821 and 1822, distributed at *Orenburg*, 600 miles N. E. of Astrachan, 1840 Tracts.

At the islands of *Malta* and *Corfu*, in the Mediterranean, many Tracts have been printed at the expense of the London Religious Tract Society. At *Malta*, the American Missionaries had printed, in 1823, editions of 6 Tracts in Italian and 9 in Modern Greek, to which they have since made considerable additions. In three months, Messrs. Fisk, Wolff, &c. distributed in Western Asia, 3,700 Tracts. Large appropriations have been made by the Religious Tract Society of London for promoting the circulation of Tracts in the places above mentioned, and in the *Ottoman Empire*.

Considerable numbers of Tracts have been circulated at *Sierra Leone* and other parts of *Africa*.

At *Bombay*, the American and other Missionaries have printed more than 70,000 Tracts and portions of the Bible. The Society for Promoting Christian Knowledge printed, at this station, in 1820 and 1821, 24,166 Books and Tracts.—At *Madras*, 30,000 books and Tracts were printed the last year by the Church Missionary

Society.—In *Tinnevely*, the circulation is limited only by the supplies.—Several Tracts have been printed at *Serampore*.

The *Calcutta Baptist Missionary Society* had, in 1822, published editions of 18 Tracts in Bengalee, 3 in Sunscrit, 4 in Hindostanee, and 4 in other languages, making in all 50,200 copies. Various Missionary Societies, in England, have printed and circulated Tracts at Calcutta. Two presses, established here by the Church Missionary Society, have been actively engaged in printing Bibles, school books and Tracts, and have been found so inadequate to meet the demand, that other presses have been ordered, to cooperate with them.

In CHINA, during three years previous to May, 1823, through the agency of the lamented Rev. Dr. Milne, Rev. Dr. Morrison, and other Missionaries, and at the expense of the London Religious Tract Society, editions of 23 Tracts were printed in Chinese, making 102,150 copies; and editions of four Tracts, amounting to 3,500 copies, in the Malay.

#### TRACTS CIRCULATED BY SABBATH SCHOOL UNIONS.

These interesting Institutions have found a very extensive use of Tracts and other small Books for the benefit of pupils and teachers, to be essential to their success. *The Sunday School Union established at London in 1803*, has published a series of nearly one hundred publications, consisting of Lessons, Primers, Hymn Books, Tracts, Catechisms, Instructions for Teachers, &c. and has also for sale at its Depository a very large assortment of Books published by other Institutions and Individuals, which have been examined and approved by the Committee. A very flourishing similar Institution is established in *Ireland*, and another in *Scotland*. These three Institutions have in their connexion 7,173 Schools, 71,275 Teachers, and 764,991 Scholars. Schools of this nature are rapidly spreading wherever the religion of Christ is extending its influence. The publications of the *American Sunday School Union* will be mentioned in our notice of the *Religious Tract Society of Philadelphia*.

## AMERICA.

In *South America* Religious Tracts have been circulated to some extent by Benevolent Societies and individuals, and this country is contemplated with increasing interest as a field for future exertions.—Many Tracts have also been sent into the *West Indies*, and gratuitously distributed.—This is true also of various parts of the *British Dominions in North America*, where some Auxiliaries to the London Religious Tract Society have been formed. Among these are the *Auxiliary Tract Society of Montreal*, formed in 1821; *Auxiliary Tract Society at Truro, Nova Scotia*, formed 1810; and that at *Guysborough, Nova Scotia*, formed 1824.

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## UNITED STATES.

The first Society of any considerable magnitude, known to have been formed in the United States to promote the circulation of Tracts, is the *Massachusetts Society for Promoting Christian Knowledge*, instituted at Boston in 1803, at the suggestion of the late HON. SAMUEL PHILLIPS and PROFESSOR TAPPAN. The prominent object for which the Society was instituted was the circulation of Tracts and Books, of the latter of which it distributed in 1804, 6,253, and in 1806, 9,174. In 1815, the Society had printed 8,224 Books, and 30,350 Tracts. Since that period it has depended chiefly on the American (then New England) Tract Society to publish Tracts and promote their circulation, and has turned its efforts to another means of accomplishing the object for which it was instituted, that of sending Missionaries to strengthen the languishing churches and build up the waste places.

In 1804, the *Female Tract Society of Hancock County, Me.* was instituted, having a Committee of three, from the Hancock Association of Ministers, to aid in superintending its concerns. Receipts during the three first years, \$107.

In September, 1807, the *Connecticut Religious Tract Society* was instituted at *New Haven*, and continued its operations for several years. REV. DR. DWIGHT was President, and JEREMIAH EVARTS,

*Ess. Secretary.* It published a series of 26 Tracts, making a volume of about 300 pages. The Tracts were neatly done up in blue, and about 100,000 copies were circulated before the Society ceased its operations.

In 1808, the *Vermont Religious Tract Society* was instituted, under the direction of the *Trustees of the Vermont Missionary Society*. It published a considerable number of Tracts, which were sold at cost and distributed from its Depository in Middlebury; Hooker and Brewster, Agents.

In 1810, the *Protestant Episcopal Tract Society* was instituted at New York, and in 1815 had published a series of 13 Tracts. RIGHT REV. JOHN H. HOBART, D. D. (*ex officio*) *President*; MR. FLOYD SMITH, *Secretary*; Depository, No. 99, Pearl Street.

### NEW YORK RELIGIOUS TRACT SOCIETY,

*Instituted, 1812.*

The number of Tracts published by this Society in each year since its formation in February, 1812, is as follows:

|      |         |       |           |
|------|---------|-------|-----------|
| 1813 | 38,586  | 1820  | 200,500   |
| 1814 | 40,000  | 1821  | 219,500   |
| 1815 | 45,000  | 1822  | 41,008    |
| 1816 | 70,000  | 1823  | 171,650   |
| 1817 | 120,000 | 1824  | 254,500   |
| 1818 | 180,000 |       |           |
| 1819 | 181,000 | Total | 1,561,744 |

This Society's series of English Tracts comprised, May, 1824, 192 Numbers, making 1800 pages, which are equal to 6 volumes of 300 pages each. The series in French has 15 Numbers, and that in Spanish, 9. During the last year 17,501 Tracts were delivered to subscribers; 19,565 to the Ladies' Branch Society; 39,205 gratuitously distributed, in various parts of the United States, the West Indies, South America, and Palestine, among Seamen and others; 94,826 sold to Societies and individuals; and there remained in the Depository not far from 300,000. Receipts the last year, \$2,229.18. The Society has several *Auxiliaries*, among which is the *Religious Tract Society of Young Gentlemen of the City of Troy*, which sold and distributed, during the last

year, 13,356 Tracts, in which time its Receipts were \$160,41. The Parent Society has about 70 life members, and about 350 members by Annual subscription.

The *Female Branch of the New York Religious Tract Society*, formed in 1822, has a list of 450 members. In its first year it distributed many Tracts and aided the New York Religious Tract Society by a grant of \$550. During the last year, 119,000 pages were delivered to subscribers, 25,262 pages sold, and \$461,46 granted to the Parent Society.

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### EVANGELICAL TRACT SOCIETY,

*Instituted at Boston, 1813.*

In the year ending May, 1824, this Society printed 66,000 Tracts, making the whole number published in eleven years 466,000. Its series comprises 31 Numbers. Receipts the last year, \$322,93. *Depositaries, LINCOLN & EDMANDS.*

The *Albany Religious Tract Society* was instituted in 1813, and in 1824 had printed 277,000 Tracts; when it committed its funds and Tracts to the *New York State Tract Society*.

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### RELIGIOUS TRACT SOCIETY OF PHILADELPHIA,

*Instituted, 1815.*

This Society published during the first year of its operations, 78,000 Tracts, and continued to publish Tracts for five years, when the Managers "transferred the printing, publishing, and sale of Tracts, to the Board of Managers of the *Philadelphia Sunday and Adult School Union*," instituted in 1817. The Union received from the Religious Tract Society 75,000 Tracts, and published the same year, 43,000. The number of Tracts published by the Religious Tract Society in the year in which the transfer was made is not known. With this exception, the following table is supposed to contain an accurate statement of the Tracts published by the two Societies previous to May, 1824.

The Religious Tract Society published in the year ending May,

|       |         |                 |           |
|-------|---------|-----------------|-----------|
| 1816  | 78,000  | The Un. in 1821 | 43,000    |
| 1817  | 141,000 | do. 1822        | 173,000   |
| 1818  | 156,000 | do. 1823        | 80,000    |
| 1819  | 271,000 | do. 1824        | 133,000   |
| 1820  | 149,000 |                 |           |
| Total |         |                 | 1,224,000 |

If we estimate the number of Tracts published by the Religious Tract Society in the year ending May 1821, to be 76,000, the sum total of Tracts published will be 1,300,000.

The number of Premium Books, Spelling Books, Cards, Addresses, Reports, &c. published by the Union, was, in the year ending May,

|             |       |        |      |         |
|-------------|-------|--------|------|---------|
| 1818        | about | 56,000 | 1822 | 288,000 |
| 1819        |       | 60,000 | 1823 | 113,500 |
| 1820        |       | 82,000 | 1824 | 71,500  |
| 1821        |       | 79,000 |      |         |
| Total about |       |        |      | 750,000 |

At the seventh Anniversary of the Union, May, 1824, it "transferred its funds, books, and other property, to the *American Sunday School Union*," and ceased to act as a distinct Institution. It had then in its connexion 723 Schools, 7,300 Teachers, and 49,619 Scholars. The series of Tracts contained 52 Numbers, besides about 70 Children's Books, Catechisms, &c. In July, it commenced the *SUNDAY SCHOOL MAGAZINE*, published monthly, and containing 32 octavo pages. Receipts the last year, \$5,161,19. ALEXANDER HENRY, *President*; GEORGE B. CLAXTON, *Secretary*; Depository, A. Claxton, No. 29, North Fourth Street.

The *Philadelphia Female Tract Society* was formed about the year 1816. During its second and third years it printed 190,500 Tracts; sold upwards of 35,000, and distributed gratuitously nearly 52,000. At the end of the third year it had on its list more than 400 annual contributors.

The *Providence (R. I.) Female Tract and School Society* was instituted in 1815, and at the end of one year had 469 subscribers, and had distributed 10,303 Tracts. It has for some years past directed its efforts mainly to the promotion of Schools. In 1823, its receipts were \$336,18; Tracts distributed, 2,218. Receipts in 1824, \$175,80; Tracts distributed, about 2,000. *Secretary*, SALLY S. GANO.



The *Religious Tract Society of Charleston, South Carolina*, was instituted in 1815 ; and on presenting its first annual report, June 1816, had received 20 life members and 241 annual subscribers ; total receipts during the year, \$516,00 ; Tracts distributed, 20,000. In the year ending 1822, 18,538 Tracts were distributed. Receipts, \$111,28.

The *Auxiliary Tract Society of Keene, N. H.* was formed in July, 1815. It received, during the year ending in 1824, \$46,50, from 102 members ; of which \$16,17 were appropriated to the American Tract Society ; and the remainder expended in purchasing, for circulation, 26 bound volumes of Tracts, and 17,330 pages unbound. Receipts since the formation of the Society, \$306,62. *Depository*, Mr. Abijah Kingsbury.

#### RELIGIOUS TRACT SOCIETY OF BALTIMORE,

*Instituted, 1816.*

The number of Tracts purchased and printed, during each year, not including the edition of the first and second Annual Reports, is as follows : in the year ending May

|      |             |        |
|------|-------------|--------|
| 1817 | purchased   | 21,500 |
| 1818 | do.         | 9,550  |
| 1819 | { purchased | 4,863  |
|      | { printed   | 60,000 |
| 1820 | do.         | 35,000 |
| 1821 | do.         | 47,000 |
| 1822 | do.         | 42,000 |
| 1833 | do.         | 74,000 |
| 1824 | do.         | 36,500 |

330,413

The number of Tracts remaining in the Depository, May, 1824, was 91,299. The series of Tracts in English embraces 62 Numbers ; that in German, 3 Numbers. *President*, REV. WILLIAM NEVINS ; *Secretary*, MR. SAMUEL YOUNG ; *Depositories*, CUSHING and JEWETT, and ARMSTRONG and PLASKITT.

**HARTFORD EVANGELICAL TRACT SOCIETY,***Instituted, January, 1816.*

This Society has published a series of 57 Numbers, the various editions of which, in eight years, amount to 376,237 Tracts. Receipts, the last year, about \$500. Since the Tenth Annual Report of the American Tract Society was presented, this Society has become the **CONNECTICUT BRANCH OF THE AMERICAN TRACT SOCIETY.** *President, REV. JOEL HAWES; Secretary and Depository, MR. CHARLES HOSMER.*

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**OTHER TRACT SOCIETIES INSTITUTED IN 1816.**

*Boston Auxiliary Tract Society.* Receipts in eight years, about \$1,000. The object to which the efforts of this Society have been primarily directed is the gratuitous distribution of Tracts in the city and its environs. Whole amount of Tracts distributed, about 1,000,000 pages. *President, MR. HENRY HOMES; Secretary, MR. JAMES CLAP.*

*Female Tract Society of Boston and its Vicinity.* Receipts about \$100, annually. Whole amount of Tracts distributed, about 800,000 pages. *President, MRS. MARY BOWERS.*

*Episcopal Prayer Book and Tract Society for the Eastern Diocese, located in Boston.* This Society has published several Tracts.

*Newburyport Female Bible and Tract Society.* This Society, though the annual subscription paid by each member is only 25 cents, has in eight years received \$488,87, and has distributed 287 Bibles, 177 Testaments, 96 Hymn Books, 181,836 pages of Tracts, and some other small publications. It has made a donation of \$30, to the American Bible Society, of \$10, to the American Tract Society, and \$5, to aid the Rev. Thaddeus Osgood in distributing Tracts and other books in the new settlements. *Secretary, MISS MARY D. HODGE.*

*Female Tract Society at Raleigh, N. C.* This Society, at its commencement, purchased 6,578 Tracts. In 1819, it purchased 13,568. *MISS R. E. GOODWIN, Secretary.*

*Augusta (Geo.) Religious Tract Society*, Annual receipts, \$300. Secretary, WILLIAM BOSTWICK.

*Religious Tract Society at Savannah*. Distributed 22,000 Tracts during the first year of its operations; in 1817, granted \$100, in aid of the New York Religious Tract Society; in 1821, distributed 36,000 Tracts. Secretary, L. MASON.

Other Tract Societies formed in 1816, are the *Utica Tract Society*, which soon after its formation distributed nearly 7,000 Tracts in less than one month;—*Female Tract Society at Brooklyn, L. I.* which in 15 months from its formation distributed 12,000 Tracts;—*Female Tract Society at Morristown, New Jersey*.

#### NEW YORK METHODIST TRACT SOCIETY,

*Instituted, 1817.*

This Society, in 1823, had published 43 Tracts in English and 4 in French. The first 37 Numbers of the series in English are bound in one volume. In the year ending July, 1822, 90,000 Tracts were printed; in the following year, 5,000. Receipts in 1823, \$319,97. President, REV. N. BANGS; Secretary, REV. T. MASON.

#### PROTESTANT EPISCOPAL FEMALE TRACT SOCIETY OF BALTIMORE,

*Instituted, 1817.*

The receipts of this Society, during the year ending May, 1823, were \$520, during which time it published 61,000 Tracts and distributed 32,013. Its series at the end of the year, embraced 44 Numbers. It then had five Auxiliaries, three of them in the city of Baltimore. President, MRS. JOHN GIBSON; Secretary, MRS. HESSELIUS.

The *Newark (New Jersey) Religious Tract Society*, formed in 1817, has published a few Numbers of Tracts. During the first year of its operations, ending January, 1818, its receipts were \$99,12, and the whole number of Tracts purchased and printed,

12,052. In 1819, it purchased 7,479 Tracts of the New York Religious Tract Society. In 1820, its receipts were \$123,86 and it distributed 13,720 Tracts. *Secretary*, in 1818, M. LYON.

In 1817, a Tract Society was formed at *Canonsburg*, Penn.

The *Maryland Prayer Book and Homily Society*, instituted, May, 1818, had in 1820, purchased 1,050 Prayer Books, and printed 6,000 Homilies, a considerable part of which had been distributed.

The *Religious Tract Society of the City of Washington* was instituted, December, 1818; and on presenting its fifth Annual Report, July, 1824, had circulated 32,500 Tracts. *Secretary*, MR. JOHN COYLE, JUN.

The *Western Navigation Bible and Tract Society of Cincinnati* was instituted in 1819, with the primary object of benefiting the boatmen and crews of steam-boats and other water craft plying between the various towns on the Ohio, and New Orleans; the whole number of persons engaged on these waters being estimated at 30,000. The Society had printed, in 1824, 700,000 pages of Tracts, embracing editions of 54 different kinds; and had purchased about 25,000 pages. Annual Receipts about \$40. *President*, REV. ELIJAH SLACK; *Secretary*, SAMUEL JOHNSTON.

The *East Tennessee Tract Society* was instituted in Knoxville, March, 1819; and in three months after its formation, distributed 113,000 pages of Tracts.

The *Religious Tract Society of Richmond, Va.* was instituted in 1820. In the year ending May, 1824, it sold 36,790 pages of Tracts; delivered 2,458 pages to subscribers; and distributed 6,756 pages gratuitously. The whole amount of Tracts circulated in four years is 291,755 pages; and 24,282 pages were remaining in the Depository.

The *Homily Society of St. Paul's Church, Philadelphia*, was instituted in 1822. At its first Annual Meeting, March, 1823, it had published editions of three Homilies, and five other Tracts; amounting in all to 36,750 copies. Receipts during the year, \$177,72. *Secretary*, A. S. VAN PELT.

The *Lexington (Ken.) Female Union Tract Society* was instituted, September, 1823. Receipts, the first year of its operations, \$124.25, including \$7, from a former Tract Society. In the last four months of the year, more than 45,000 pages of Tracts were circulated. *President*, MRS. MARTHA MC CALLA; *Secretary*, MISS MARGARET A. BLITHE.

The *Baptist General Tract Society* was instituted at Washington, February 25, 1824. It began immediately to issue a series of Tracts, has established several Depositories, and has been encouraged by donations and the formation of Auxiliaries. *President*, REV. O. B. BROWN; *Treasurer*, REV. LUTHER RICE.

The *New York State Tract Society* was instituted at Albany, February 26, 1824, (the day after the Baptist General Tract Society was instituted,) and has commenced the publication of Tracts. It has been encouraged by liberal donations and the formation of several Auxiliaries. Immediately after it was established, it commenced the New York Tract Magazine, comprising 24 pages 12mo, and issued monthly. *President*, HON. STEPHEN VAN RENSSELAER; *Secretary*, MR. EBENEZER WATSON.

Several other Tract Societies exist in the United States, of the operations of which no definite intelligence has been received. Among them are the following:

Albany Female Missionary and Tract Society. Miss C. Carter, Secretary.

Nassau Hall Tract Society.

Pittsburgh, Pa. Religious Tract Society.

Common Prayer Book and Tract Society of Virginia.

Fredericksburg Auxiliary Common Prayer Book and Tract Society. Mr. John Gray, Secretary.

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\* \* Page 200, line 3, after subscription, read, MR. ZECHARIAH LEWIS, *President*; DR. JAMES C. BLISS, *Secretary*.

# TABLE OF RELIGIOUS TRACT SOCIETIES.\*

| FOREIGN.  |       |       |             |
|---|-------|-------|-------------|
| London  | . . . | 1799  | 61,500,000  |
| Danish, (at Fuehnen)  | . . . | 1800  | 200,000 ?   |
| Basle, (Switzerland)  | . . . | 1802  | 200,000 ?   |
| Bern, do.   | . . . | —     | 100,000 ?   |
| Heidelberg, (Germany)   | . . . | 1804  |             |
| Haddington, (Scotland)  | . . . | 1805  | 150,000     |
| Bristol, (England)  | . . . | 1806  |             |
| Stockholm, Evangelical  | . . . | 1808  | 3,000,000 ? |
| Sheffield, Methodist  | . . . | —     | 400,000 ?   |
| Stutgard, (Germany)   | . . . | 1809  | 100,000 ?   |
| Bristol, Church of England  | . . . | 1811  | 1,500,000   |
| Aberdeen, (Scotland)  | . . . | —     | 600,000     |
| London, Prayer Book and Homily  | . . . | 1812  | 809,904     |
| Russia, Individuals and Associations  | . . . | —     | 800,000     |
| Northern Union, (Germany)   | . . . | —     | 250,000 ?   |
| Liverpool   | . . . | 1814  | 2,553,768   |
| Ireland, Rel. Tract and Book Soc.   | . . . | —     | 1,500,000   |
| Prussian, (at Berlin)   | . . . | —     | 1,000,000 ? |
| Wupper Valley, (Germany)  | . . . | —     |             |
| Hanover, do.  | . . . | —     |             |
| Zeist, (Netherlands)  | . . . | 1815  |             |
| Iceland   | . . . | 1817  | 40,000      |
| Finnish, (at Abo)   | . . . | 1818  |             |
| Bremen, (Germany)   | . . . | —     |             |
| Bellary, (India)  | . . . | —     | 75,000      |
| Madras, (India)   | . . . | —     | 75,000      |
| Lyngby, (near Copenhagen)   | . . . | 1819  |             |
| Amsterdam   | . . . | 1820  | 243,875     |
| Hamburg   | . . . | —     | 60,000 ?    |
| African, (at the Cape of Good Hope)   | . . . | 1820  |             |
| Leipsic   | . . . | 1821  |             |
| Nagercoil, Native, (India)  | . . . | 1822  |             |
| Jaffra, (Ceylon)  | . . . | 1823  |             |
| Sydney, (New South Wales)   | . . . | —     |             |
| Wurtemberg, (Germany)   | . . . | unkn. | 200,000 ?   |
| Paris   | . . . | unkn. | 200,000     |
| Edinburgh   | . . . | unkn. | 1,500,000 ? |
| Soc. for Promoting Christian Knowl. England, perhaps  |       |       | 6,000,000 ? |
| Other Foreign Tract, Missionary, and other Benevo-<br>lent Societies and Individuals, perhaps |       |       | 6,942,463 ? |
| Whole number of Tracts circulated in Foreign Coun-<br>tries, about                            |       |       | 90,000,000  |

\* Of the above, the issues of the London Prayer Book and Homily and Liverpool Societies only, are stated with perfect accuracy. The results which are not known to be essentially correct are distinguished by a (?).



## UNITED STATES.

|   |      |           |
|---|------|-----------|
| Massachusetts, for Pro. Chr. Knowledge                    | 1803 | 30,350    |
| Hancock County, Fem.                                      | 1804 |           |
| Connecticut   | 1807 | 100,000   |
| Vermont   | 1808 |           |
| New York, Protestant Episcopal                            | 1810 |           |
| New York  | 1812 | 1,561,744 |
| Evangelical, (at Boston)                                  | 1813 | 466,000   |
| American, (at Boston)                                     | 1814 | 4,217,000 |
| Philadelphia  | 1815 | 1,300,000 |
| Providence, Fem.  | —    |           |
| Charleston, S. Carolina                                   | —    |           |
| Keene, N. H.  | —    |           |
| Baltimore   | 1816 | 330,413   |
| Hartford, Evangelical                                     | —    | 376,237   |
| Philadelphia, Female                                      | —    | 200,000   |
| Boston  | —    |           |
| — Female  | —    |           |
| Epis. East. Diocese, (Boston)                             | —    |           |
| Newburyport, Female                                       | —    |           |
| Raleigh, N. Car.  | —    |           |
| Augusta, Geo.   | —    |           |
| Savannah, Geo.  | —    |           |
| Utica, N. Y.  | —    |           |
| Brooklyn, L. I.   | —    |           |
| Morristown, N. J.   | —    |           |
| New York, Methodist                                       | 1817 | 200,000?  |
| Baltimore, Female Episcopal                               | —    | 200,000?  |
| Canonsburg, Pa.   | —    |           |
| Washington City   | 1818 |           |
| Maryland Pr. Book and Homily                              | —    |           |
| Cincinnati  | 1819 | 70,000    |
| East Tennessee  | —    |           |
| Richmond, Va.   | 1820 |           |
| Philadelphia, St. Paul's Church                           | 1822 | 50,000    |
| Lexington, Female Union                                   | 1823 |           |
| Baptist General, (Washington City)                        | 1824 |           |
| New York State (Albany)                                   | —    |           |
| Other Societies and individuals in the U. States, perhaps |      | 898,256?  |

|   |            |
|---|------------|
| Total of Tracts published in U. States, about | 10,000,000 |
|---|------------|

|  |             |
|--|-------------|
| Total published in all parts of the earth, about | 100,000,000 |
|--|-------------|

According to the above outline, the Religious Tract Society of London has published more Tracts than all the world besides ; and the American Tract Society has published nearly half of all that *have been issued* in the United States.

## INDEX.

### A

- Aberdeen Tract Society** 190  
**Abo, Finnish Tract Soc. at,** 192  
**Adams, Mr. John, member of Executive Committee,** 30, 40  
**Address to friends of religion in New England** 8  
 — to Christians on the distribution of Tracts, 11  
**African Tract Society,** 195  
**Aged, Tract to the, usefulness of,** 146  
**Alabama, a planter in,** 123  
 — Tracts wanted in, 123, 140  
**Albany, Fem. Miss. and Tract Society,** 206  
 — N. Y. State Tr. Soc. at, 206  
**American Board, send exploring Missionary to S. Amer.** 114  
 — Colonization Society, Tracts wanted by, 133  
 — Education Society, donations to print a Tract for, 172  
 — Sunday School Union, 201  
**American Tract Society, history of its origin,** 3.—Its principal design, 6, 27, 31, 63.—Act of Incorporation, 43.—Change of name, 6.—Proceedings reported at its formation, 24.—List of its Auxiliaries, 179.—Depositories, 173.—Publications, 175.—Summary of its operations, 178.—Plea for increase of its funds, 33, 50, 56, 80, 83, 110.—Wide field of operation before it, 32, 35—37, 50, 61, 80, 113, 116, 137—143.—Operates with ease on millions, 82.—Accomplishes great good with small means, 83, 89, 112.—Its permanency, 85.—See Grants, Magazines, Letters.

18\*

- Amsterdam Tract Society,** 194  
**Armstrong, Samuel T. Assistant Treasurer,** 5, 30  
**Asia, Tracts in,** 195—197  
**Astrachan, Tracts published at,** 193, 196.  
**Augusta, Georgia, Tract Society,** 204  
**Auxiliaries of Amer. Tr. Soc.** 170  
 — of Church of England Tract Society, 187  
 — of London Rel. Tr. Soc. 184  
**Auxiliary Tract Societies, Constitution of,** 38.—Their formation urged, 33, 55, 113, 135.—Increase of, 134

### B

- Baltimore Rel. Tr. Soc.** 202  
 — Fem. Epis. Tr. Soc. 204  
**Bangs, Rev. N.** 204  
**Baptist General Tr. Soc.** 205  
**Bartlet, William, Esq. President of the Society,** 5, 30, 40  
**Basle Tract Society,** 59, 194  
**Bellary Tract Society,** 195  
**Benevolent Societies, all aided by Tracts,** 84.—Funds requested to publish Tracts for, 67  
**Bequest, form of a,** 2  
**Berlin Tract Society,** 59, 193  
**Bern Tract Society,** 59, 194  
**Blanchard, Amos, Esq. Treasurer, and member of Executive Committee,** 47, 53, 62, 73, 88, 99, 126, 169.  
**Bliss, Dr. James C.** 206  
**Blythe, Miss Margaret A.** 206  
**Bombay, Tracts wanted in,** 93, 95, 115.—circulated in, 96, 196. See Grants.  
**Boston Tract Society,** 203

- Boston Fem. Tract Soc. 203  
 Boston, Eng. Aux. Tr. Soc. 184  
 Bostwick, William, 204  
 Bowers, Mrs. Mary, 203  
 Brazil, Tracts wanted in, 114  
 Brief View of Religious Tract Societies 179  
 Brigham, Mr. John C. letter from, 125  
 Bristol Tract Society, 188  
 Church of England Tr. Soc. 187  
 British Dominions in N. America, Tracts in, 198  
 Brooklyn, L. I. Fem. Tr. Soc. 204  
 Brown, Mr. D. letter from, 124  
 — Rev. O. B. 205  
 Buenos Ayres, Tr. wanted in, 114  
 Burder, Rev. George, 180
- C
- Calcutta, Tracts at, 197  
 Canada, Tracts wanted in, 82, 113, 114, 140. See Osgood.  
 Canonsburg Tr. Soc. 205  
 Cape of Good Hope, Tract Society at, 195  
 Carter, Miss C. 206  
 Ceylon, Tract Society, 195  
 — Tracts wanted in, 115, 143  
 — distributed in, 143  
 Charleston Tract Society, 202  
 Chickering, Rev. Joseph, member of Executive Com. 73  
 Children's Books, 130, 177  
 China, Tracts wanted in, 143. — circulated in, 197  
 Christian Almanack, its usefulness, 76, 92, 108. — Extensive circulation, 76, 92, 108, 129. — Various editions of, 108, 129. — Avails of print many Tracts, 117. — Mercantile House circulates in one year, 10,000 copies, 117  
 Church, Rev. John H. D. D. member of Executive Committee, 5, 30, 40, 47, 53, 62, 73, 88, 99, 126, 169.  
 Church of Eng. Tr. Soc. 187
- Cincinnati Tract Society, 205  
 Clap, Mr. James, 203  
 Claxton, Mr. George B. 201  
 Codman, Rev. John, D. D. Corresponding Secretary, 5, 30, 40, 47, 53, 62, 73. — member of Executive Committee, 62, 73, 88, 99, 126, 169.  
 Connecticut Tract Soc. 198  
 — Branch of Amer. Tr. Soc. 203  
 Constitution of the Society, 6  
 'Conversation in a Boat,' usefulness of, 163  
 Coyle, Mr. John, Jun. 205
- D
- 'Dairyman's Daughter,' history of, 69. — Usefulness of, 86. — Extensive circulation of, 69  
 Danish Tract Society, 193  
 Denominations of Christians, all may unite in Amer. Tract Society, 6, 13  
 Depositories of Amer. Tr. Soc. 173. — Should be constantly supplied, 79. — Compared to fountains, 78. — Want of, 111, 124. — West of Alleghany, 132  
 Donations to print specified Tracts, 172  
 Donors, Original, 26  
 Douglass, Mrs. Margaret, 104  
 Dublin, Rel. Tract and Book Society, 190  
 Dwight, Mr. Louis, Agent of the Society, 64. — Increases its activity, 64. — Addresses circular to Ladies, 66. — Interesting incidents in his agency, 71
- E
- Eastern Diocese, Tract Society for, 203  
 Edinburgh Tract Society, 189  
 Edwards Rev. Justin, member of Executive Committee, 47, 53, 62, 73, 88, 99, 126, 169.

Corresponding Secretary, 88,  
99, 126, 169.  
Eisleben Tract Society, 193  
Elberfeld Tract Society, 59, 194  
Emerson, Mrs. Eleanor, Con-  
version of, printed as a Tract,  
104—106  
Emerson, Rev. Joseph, member  
of Executive Committee, 5  
Engravings used for Tracts, 128  
Evangelical Tr. Soc. Boston, 200  
Everts, Jeremiah, Esq. Treasur-  
er, 5, 30, 40, 47

F

Farrar, Samuel, Esq. member of  
Executive Committee, 5, 30,  
40.—Treasurer, 25.— Audi-  
tor, 47, 53, 126, 169.  
'Fatal Effects of Ardent Spirits,'  
usefulness of, 156  
Fay, Rev. Warren, member of  
Executive Committee, 88,  
96, 126, 169.  
Finnish Tract Society, 59, 192  
Fisk, Rev. Mr. circulates Tracts  
in Western Asia, 196  
Flagg and Gould, appointed  
General Depositories, 42  
Florida, Tracts wanted in, 82  
Foreign Missions, aided by Tr.  
116, 196.—Tracts circulat-  
ed in connexion with, 196  
Formation of the Society, 5.—  
Proceedings reported at, 24  
Fredericksburg Tr. Soc. 206  
'Friendly Conversation,' useful-  
ness of, 167  
Funds of the Society, state of,  
each year, 178

G

Gano, Sally S. 201  
Georgia, Tracts wanted in, 111  
Germany, Tract Soc. in, 193  
Gibson, Mrs. John, 204  
Glasgow Tract Society, 189  
Goodwin, Miss R. E. 203  
Grants, of the Society's publica-

tions, 136 — For gratuitous  
distribution, 132, 133. — To  
Bombay, 93.—Of funds to  
print Tracts in Mahratta, 93,  
117, 144.

Gratuitous distribution, funds  
needed for, 80, 133  
Gray, Henry, Esq. elected Treas-  
urer, 5  
Gray, Mr. John, 206  
'Great Question Answered,'  
translated by Rev. Dr.  
Henderson, puts in opera-  
tion Bible Societies in North  
of Europe, 84, 153  
Greeathed, Rev. Samuel, 180  
Guardians and Wards, a Tract  
for, 103

H

Haddington Tract Society, 190  
Hall, Rev. Gordon, letter from, 80  
Hallock, Mr. William A. Agent  
of the Society, 100.—Diffus-  
es information, 100.— Visits  
numerous places, 100.—As-  
sistant Secretary, 169  
Hamburg Tract Society, 194  
Hanover Tract Society, 59, 194  
Hands, Rev. J. Letter from, 160  
Hartford Evangelical Tr. So. 203  
Hawes, Rev. Joel, 203  
Hawker's Tracts, 181  
Henderson, Rev. Dr. circulates  
Tracts in Finland and Rus-  
sia, 192.—Letter from La-  
dy of, 153. See 'Great  
Question Answered,' and  
Paterson.  
Henry, Alexander, Esq. 201  
Hesseliuss, Mrs. 204  
Hill, Henry, Esq. distributes  
Spanish Tracts, 136  
History of Tracts, 68  
Hobart, Right Rev. John H.  
D. D. 199  
Hodge, Miss Mary D. 203  
Homes, Mr. Henry, 203.—Audi-  
tor, 40

Homilies, list of, 186  
 Hosmer, Mr. Charles, 203  
 Huntington, Rev. Joshua, Recording Secretary, 5, 30, 40, 47, 53, 62.

## I

Iceland Tract Society, 191  
 India, Tracts wanted in, 80—82. — Acceptable and useful in, 160—162. — Donations to print Tracts in, 172  
 Indians, Penobscot, Tracts wanted for, 157  
 Infidel converted by 'Praying Negro,' 60  
 Intemperance, usefulness of Tr. on, 101, 120. See Fatal Effects.  
 Ireland, Tr. and Book Soc. 190

## J

Jaffra Tract Society, 195  
 Jenks, Mr. John, 2d Vice President, 47, 53  
 Jenks, Rev. William, distributes Spanish Tracts, 136  
 Jews, Tracts wanted for, 96. — Donation to print a Tract for, 172  
 Johnston, Mr. Samuel, 205  
 Judge of Probate, aged, donation from, 103

## K

Keene Tract Society, 202  
 Kentucky, Tr. wanted in, 139, 140

## L

Lady, donation of a pious, 71  
 Languages, Tracts printed in various, 58, 183, 186, 188.  
 Lathrop, Rev. Eleazar, distributes Span. Tr. in Florida, 136  
 Lausanne Tract Society, 59, 195  
 Leeds Tract Society, 184  
 Letters, from Rev. Daniel Smith, 44. — Gentleman, 72. — Sailor, 72. — Aged Gentleman,

72. — Missionary in Bombay, 95. — Young Clergyman in Tennessee, 123. — Rev. L. Whitney, 123. — Mr. David Brown, 124. — Mr. John C. Brigham, 124. — Valuable Correspondent, 145. — Lady of Rev. Dr. Henderson, 153. — Messrs. Bird and Goodell, 159. — Secretary London Rel. Tract Soc. 153. — Of Prayer Book and Homily Society, 154. — Of Liverpool Tr. Soc. 159. — Missionary in United States, 156. — Agent of Depository in Ohio, 156. — Instructor among Penobscot Indians, 157. — Correspondents, 158.

Lewis, Mr. Zechariah, 206  
 Lexington Tract Society, 206  
 Liberia, Tracts wanted in, 133  
 Library of the Society, 2, 135  
 Life members, how constituted, and privileges of, 6. — Importance of Ladies constituting their Ministers, 66, 101, 113. — Their number increased, 75, 101, 134  
 Liverpool Tract Society, 188. — Receipt of its publications, 136  
 London Religious Tract Society, its history and operations, 58, 180. — Its Auxiliaries, 184. — Its publications, 183. — Extracts from 24th Report, 150, 152, 160—168. — Grant of Spanish Tracts, 136. — Receipt of its publications, 136. — Correspondence with, 135. — Gives rise to British & Foreign Bible Society, 180  
 — Prayer Book and Homily Society, 185. — Receipt of its publications, 136. See Letters.  
 — Jews' Soc. circulates Tr. 196  
 — Methodist Tr. Society, 189  
 Louisiana, Tr. wanted in, 112

- Lyngby Tract Society, 193  
 Lyon, M. 205
- M**
- McCalla, Mrs. Martha, 206  
 Machias, grant to, 133  
 Madras Tract Society, 195.—  
     Tracts circulated at, 196  
 Magazine, American Tract, com-  
     menced, 130  
     — London Tract, 131, 182  
 Malta, Tracts wanted at, 118.—  
     Published at, 196. — Dona-  
     tion for, 172  
 Maryland Pr. Book & Tr. Soc. 205  
 Mason, L. and Rev. T. 204  
 Massachusetts Society for Prom.  
     Chr. Knowledge, 198  
 Mediterranean, Tracts wanted in  
     ports of, 118  
 Merchant presents a Tract on the  
     Sabbath, 148  
 Merchants, two converted by  
     Tracts, 148  
 Mexico, Tracts wanted in, 113  
 Mills, Rev. Samuel J. distributes  
     Tracts at South & West, 44,  
     105.  
 Milne, the late Rev. Dr. 197  
     — Letter from, 143  
 Ministers of the Gospel may cir-  
     culate Tracts, 57  
 Missionaries want Tracts, 196  
 Modern Greek, Tracts published  
     in, 196  
 Montgomery, the poet, extracts  
     from report written by, 51  
 More, Mrs. Hannah, usefulness  
     of Tracts of Cheap Reposi-  
     tory, by her and others, 60,  
     180.—Considers Shepherd of  
     Salisbury Plain most useful  
     of her publications, 148.—  
     Compared with Lord Nel-  
     son, 60  
 Morrison, Rev. Dr. 197  
 Morristown Fem. Tr. Soc. 204  
 Morse, Rev. Jedidiah, D.D.  
     Vice President and member
- of Executive Committee, 5,  
 30, 40, 47, 53, 62.
- N**
- Nagercoil, Native Tr. Soc. 195  
 Nassau Hall Tract Soc. 206  
 Negro, a pious, 46.—Tracts  
     useful to a, 46  
 Netherlands Tract Soc. 194  
 Nevins, Rev. William, 202  
 Newark Tr. Soc. 204  
 Newburyport Fem. Tr. Soc. 203  
 New Orleans, Tracts in the con-  
     vent of nuns at, 44  
 New South Wales Tr. Soc. 195  
 New York, Religious Tract Soci-  
     ety, 199.—Female Branch,  
     200.  
 — Protestant Episcopal Tract  
     Society, 199  
 — Methodist Tract Soc. 204  
 — State Tract Soc. 206  
 — Tracts wanted in, 138, 141  
 N. Carolina, Tr. wanted in, 111  
 Northern Union Tr. Soc. 193  
 Nova Scotia, Tracts in, 198.—  
     Letter from a Correspondent  
     in, 163
- O**
- Oesel, Tracts printed at, 193  
 Ohio, Tracts wanted in, 138,  
     139, 141, 142.—Letter from  
     Agent of Depository in, 156  
 — River, Tr. wanted on, 125  
 Ontario, Lake, Tracts wanted  
     on shores of, 139  
 Origin of the Society, 3  
 Original Donors, 4, 26  
 Osgood, Rev. Thaddeus, 140, 203
- P**
- Palestine, Tr. distributed in, 159  
 Paris Tract Society 195  
 Paterson, Rev. Dr. unites with  
     Rev. Dr. Henderson in be-  
     nevolent efforts, 153.— Pro-  
     motes cause of Tracts in  
     Sweden, 191.—Russia, and  
     Finland, 192.



- 'Persuasive to Public Worship,' means of conversion, 119  
 Philadelphia, Religious Tract Society, 200. — Sunday Sc. Union, 201.—Receipt of its publications, 136.—Female Tract Soc. 201.—Homily Soc. St. Paul's Church, 205  
 Phillips, Hon. Samuel, suggests first Society in U. S. for distributing Tracts, 198  
 Pinkerton, Rev. Dr. letter from, 164.  
 Pittsburgh Tract Soc. 206  
 Prayer Book and Homily Society, London, 185.—Receipt of its publications, and French & Spanish Tracts from, 136  
 'Praying Negro,' means of conversion, 60  
 Providence Fem. Tr. Soc. 201  
 Prussian Tract Society, 193
- R
- Raleigh Fem. Tr. Soc. 203  
 Reed, Hon. William, president of the Soc. 47, 53, 62, 73, 88, 99.  
 Reeve, Rev. W. distributes Tr. in India, 162  
 Rice, Rev. Luther, 206  
 Rotterdam Missionary Society publishes Tracts, 194  
 Russia, Tracts in, 59, 164, 192. —Blessed by a single Tract, 85, 92.
- S
- Sabbath, profaned in United States, 10.—Usefulness of a Tract on, 119, 124  
 —School Unions, Tracts in connexion with, 197.—England, Ireland, and Scotland, 197  
 —Schools, series of Tracts for, 130, 177  
 Sandwich Islands, grant to, 133  
 Savannah Tract Society, 204  
 School Teachers may circulate Tracts, 57  
 Scotland, Tr. Societies in, 189  
 Scudder, Dr. letter from, 143  
 Seaman converted by Tract, 17  
 Seamen, Tracts wanted by, 94 158, 168.  
 'Shepherd of Salisbury Plain,' means of conversion, 94, 148. See More.  
 'Sin no Trifle,' usefulness of, 167  
 'Sixteen Short Sermons,' history of, 68, 86, 121.  
 Slack, Rev. Elijah, 205  
 Smith, Mr. Floyd, 199  
 Smith, Rev. Daniel, letter from, 44.—Travels at South and West, 44.—Prints 'Conversion of Mrs. Emerson,' 104. —His activity, 105.—His death. 105.  
 Society for Prom. Chr. Knowledge, England, 179.  
 South America, Tracts wanted in, 95, 113, 114.—Tracts in, 198.—Exploring Missionary sent to, 114.  
 Spanish Tracts, want of, 114.—Receipt of, 136.  
 Stereotype plates, 128  
 Stockholm Tract Society, 59, 191  
 Storrs, Rev. Richard S. Recording Secretary, 73, 88, 99, 126, 169  
 Stuart, Rev. Moses, Vice President, 99, 126, 169  
 Stutgard Tract Soc. 59, 194  
 Summary of operations of the Society, 178. See Table.  
 'Swearer's Prayer, history of, 69. —Printed by a poor pious female, 71.—Usefulness of, 86, 87, 114, 144, 146, 163, 165, 166, 167, 168.
- T
- Table of Tract Societies, 207  
 Tappan, Professor, 198  
 Tennessee, Tracts wanted in, 141  
 —East, Tract Society, 205  
 Tannevelly, Tracts at, 197

- Tract, influence of a single, 153  
 Tracts, should contain pure truth  
   18.—Be plain, striking, entertaining, full of ideas, adapted to all conditions, 19, 20.—Ways of distributing, 15  
   —Acceptable, 154, 155.—the most pungent the most popular, 156.—Means of access to sinners, 90.—May be used in absence of other means, 90.—A blessing to community, 34.—Useful in Pagan lands, 91, 196.  
 — distribution of, an easy way of doing good, 13.—A cheap way, not likely to give offence, 14.—Extensive in its use, 15.—Aids other means of grace, 16.—Happy effects of, 17, 69, 70, 72, 85—87, 94, 101, 121, 124, 144—148, 154—168.—A blessing to the distributor, 146, 156.—Demanded by state of our country, 35.—All bound to engage in, 56.  
 — Societies should cooperate with all others. See Benevolent Societies, History, Volumes.  
 Troy, Tract Society, 199  
 U  
 Utica Tract Society, 204  
 V  
 Van Pelt, A. S. 205  
 Van Rensselaer, Hon. Stephen, 206  
 Vermont, Tracts wanted in, 139  
 Vermont Tract Society, 199  
 Virginia, Tracts wanted in, 111  
   — Common Prayer Book and Tract Society, 206  
 Vivian's Dialogues, means of conversion, 17  
 Voltaire, publishes infidel Tracts, 8.—His weapons turned against him, 8, 179, 182.  
 Volumes, Tracts bound in, 67, 77, 128.—Valuable to families, 77, 107.  
 W  
 'Warning Voice,' means of conversion, 144  
 Wasa Tract Society, 192  
 Washington City Tract Soc. 205  
   — Baptist General Tract Society, 206  
 Watson, Mr. Ebenezer, 206  
 Western States, Tracts wanted in, 123—125  
 White Mountains, a traveler near, 147  
 Whitney, Rev. L. letter from, 123  
 Woods, Rev. Leonard, D.D. member of Executive Committee, 5, 30, 40, 47.  
 Worcester, Rev. Samuel, D. D. Vice President, 73, 88.  
 Wupper Valley Tract Society, 194  
 Wurtemberg Tract Society, 194  
 Y  
 Young, Mr. Samuel, 202  
 'Young Cottager,' happy effects of, 49, 120  
 Young woman in a jail, converted by Tract, 146









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